

sheep on mount Ida, to be their judge. Paris gave sentence in favour of Venus. This judgment of Paris is prettily described by Ovid, who makes Paris himself relate the story to Helen.

Epist. 16.
v. 53.

Est locus in mediæ nemorosæ vallibus Idæ
Deviis, & piceis ilicibusque frequens :
Qui nec ovis placidæ, nec amantis faxa capellæ,
Nec patulo tardæ carpitur ore bovis.
Hinc ego Dardaniæ muros, excelsæque tecta,
Et freta prospiciens, arbore nixus eram.
Ecce pedum pulsu visâ est mihi terra moveri :
Vera loquor, veri vix habitura fidem.
Constitit ante oculos, actus velocibus alis,
Atlantis magni Pleïonesque nepos.
Fas vidisse fuit ; fas sit mihi visâ referre,
Inque dei digitis aurea virga fuit.
Tresque simul Divæ, Venus & cum Pallade Juno,
Graminibus teneros imposuere pedes.
Obstupui, gelidusque comas erexerat horror,
Cum mihi, pone metum, nuntius ales ait.
Arbiter es formæ ; certamina siste dearum,
Vincere quæ forma digna sit una duas.
Neve recusarem, verbis Jovis imperat ; & se
Protinus ætheria tollit in astra via.
Mens mea convaluit, subitoque audacia venit ;
Nec timui vultu quamque notare meo.
Vincere erant omnes dignæ ; judexque verebar
Non omnes causam vincere posse suam.
Sed tamen ex illis jam tunc magis una placebat ;
Hanc esse ut scires, unde movetur amor.
Tantaque vincendi cura est, ingentibus ardent
Judicium donis sollicitare meum.
Regna Jovis conjux, virtutem filia jactat :
Ipse, potens, dubito, fortis an esse velim.
Dulce Venus risit, nec te, Pari, munera tangant,
Utraque suspensi plena timoris, ait.
Nos dabimus quod ames ; & pulchræ filia Ledæ
Ibit in amplexus, pulchrior ipsa, tuos.
Dixit ; & ex æquo donis formaque probata,
Victorem cælo rettulit illa pedem.

*A place there is in Ida's thickest grove,
With oaks and fir-trees shaded all above :
The grass here grows untouch'd by bleating flocks,
Or mountain goat, or the laborious ox.
From hence Troy's tow'rs, magnificence and pride,
Leaning against an aged oak, I spy'd.
When straight methought I heard the trembling ground
With the strange noise of trampling feet resound.
In the same instant Jove's great messenger,
On all his wings born thro' the yielding air,
Lighting before my wond'ring eyes did stand,
His golden rod shon in his sacred band.
With him three charming goddesses there came,
Juno, and Pallas, and the Cyprian dame.
With an unusual fear I stood amazed,
Till thus the god my sinking courage raised :
Fear not ; thou art Jove's substitute below ;
The prize of heav'nly beauty to bestow ;
Contending goddesses appeal to you :
Decide their strife. He spake, and up he flew.*

Then bolder grown, I threw my fears away,
 And every one with curious eyes survey.
 Each of them merited the victory,
 And I, their doubtful judge, was grieved to see,
 That one must have it, when deserved by three.
 But then that one there was, which most prevailed,
 And with more pow'rful charms my heart assailed.
 Ah! wou'd you know who thus my breast cou'd move?
 Who cou'd it be but the fair Queen of Love?
 With mighty bribes they all for conquest strive;
 Juno will empires, Pallas wisdom give;
 Whilst I stand doubting which I shou'd prefer,
 Empire's soft ease, or glorious toils of war.
 But Venus gently smiled, and thus she spake:
 They're dang'rous gifts; O do not, do not take!
 I'll make thee Love's immortal pleasures know,
 And joys that in full tides for ever flow:
 For, if you judge the conquest to be mine,
 Fair Leda's fairer daughter shall be thine.
 She spake; and I gave her the conquest due
 Both to her beauty, and her gift of you.

DUKE.

This goddess was numbered among the deities presiding over marriage, in which character she was styled *Venus Suadela*. She was esteemed propitious to mariners; and had the epithet *Hortensis*, because she took care of gardens. She had various titles, taken from the places, where she was more particularly worshipped; as, *Cypria*, *Cytherea*, *Idalia*, &c.

Among the temples of Venus, that at Paphos was one of the most celebrated. Here (according to Tacitus) only male victims were offered to the goddess: but it was not lawful to shed their blood on the altar. The same author tells us, that rain never fell on this altar, tho' it was uncovered. The statue of the goddess was not of a human shape, but was a round figure, larger at bottom, and gradually diminishing to the top of it; the reason of which representation is unknown. Virgil mentions this Temple:

*Ipsa Paphum sublimis abit, sedesque revisit
 Læta suas, ubi templum illi, centumque Sabæo
 Thure calent aræ, fertisque recentibus halant.*

*Æn. T. 1.
 v. 415.*

----- The goddess flies sublime,
 To visit Paphos, and her native clime;
 Where garlands ever green, and ever fair,
 With Vows are offer'd, and with solemn pray'r:
 A hundred altars in her Temple smoke;
 A thousand bleeding hearts her pow'r invoke.

DRYDEN.

There were, at Rome, several temples dedicated to this goddess. One of the most considerable was that of *Venus Genetrix*, from whom Cæsar boasted to be descended, by Julius, the son of Æneas, and grandson of Anchises and Venus. Here was a fine statue of Venus, sent to Cæsar by Cleopatra Queen of Egypt. Before the Temple was an equestrian statue of Julius Cæsar, whose horse's-hoofs resembled the toes of a man's foot. There were also temples of *Venus Capitolina*, and others, of which we know only the names.

At Eryx, in Sicily, was a very famous temple of *Venus Erycina*, full of silver Vases, Censers, and other rich ornaments. This temple was held in great veneration, and the goddess so much regarded, that no one dared touch any thing of her treasures. Amilcar, the Carthaginian General, at last, plundered this temple, and divided the riches among his soldiers. In punishment of this sacrilege, the plagued seized his army; he himself was taken by his own countrymen, and, having endured all imaginable tortures, was hanged. Ælian relates several miracles, which were performed in this temple. The victims, he says, came of themselves to the altar, to be sacrificed; and, tho' there was a fire night and day upon the

*ÆLIAN, Var.
 Hist.*

the altar, yet no ashes or half-burnt wood were ever found upon it. The same author tells us, that the people of Eryx had a feast, which they called *Anagogia* or the *Departure*, because at that time Venus (they pretended) departed from them, to go to Libya. The reason they gave for this was, because the pigeons, which abounded in that country, disappeared at that time, and as (they thought) accompanied the goddess in her journey. After nine days absence, the pigeons returned, and then the Sicilians celebrated the *Catagogia*, or *Return* of the goddess.

STRABO, l. 8.

She had a Temple at Corinth, where the Corinthians had consecrated above a thousand courtezans, who sold their favours very dear; from whence came the proverb, *non licet omnibus adire Corinthum*, that is, all are not rich enough to purchase the pleasures of Corinth.

HEROD. l. 1.

Among the Babylonians, every woman was obliged, once in her life, to prostitute herself, in the temple of Venus, to any stranger, for a sum of money, which was consecrated to the goddess.

Venus, according to the Mythologists, is the Generative Nature, or Principle of Generation. So Lucan :

Lib. 10. v.
208.

At fecunda Venus cunctarum femina rerum
Possidet.

But fruitful Venus is the Genial Queen.

ROWE.

Her being born of the foam of the sea may signify, that all generation is performed by moisture: for several of the antient philosophers supposed water to be the principle of all things.

F. MONIER,
Account of
Armenia.

V E R T A B I E T S. Among the Armenian Christians, are the *Doctors in Divinity*; a degree, which is held in such esteem among them, that they confer it with the same solemnities, as they do Holy Orders; and this title is, in their opinion, of the same import with that of our blessed Lord, who called himself *Rabbi* or *Master*.

To these Doctors they have recourse for their opinions in all religious debates. They are the persons appointed to preach in the churches; and it is their business to reconcile such divisions as happen to arise at any time among particular persons: They make no scruple to take the upper hand of such bishops as are not doctors. They bear the crozier; and some of them are superiors of convents. They study to make themselves the objects of the peoples veneration. They receive such as visit them, even the priests, in chairs of state. They assume the power of excommunication: they fast three parts in four of the year, with great austerity; and they lead a life of perpetual celibacy. Their maintenance is from the voluntary contributions of their numerous auditors; and they carry a sort of staves in their hands, as a public mark of their Doctor's degree.

V E R T U M N U S. A rural deity of the antient Romans. He was originally an Etrurian or Tuscan :

PROPERT.
l. 4. eleg. 2.
v. 3.

Tuscus ego, & Tuscis orior.

There were various etymologies given of the name *Vertumnus*. Some said, he was so called from the *revolution* of the year :

Ibid. v. 11.

*Seu quia vertentis fructum percepimus anni,
Vertumni rursus credidit esse sacrum.*

Propertius assigns another reason; which he puts into the mouth of Vertumnus himself.

Ib. v. 19.

Mendax fama nocet: alius mihi nominis index :
De se narranti tu modo crede deo.
Opportuna mea est cunctis natura figuris :
In quamcunque voles, verte, decorus ero.

*A thousand varied figures I command,
(I best my name and nature understand ;)
Yet graceful, in whatever shape I stand.*

Hence Tibullus :

Talis in æterno felix Vertumnus Olympo
Mille habet ornatus, mille decenter habet.

Lib. 4. eleg.
2. v. 13.

*So, on Olympus' everlasting rise,
A thousand forms the gay Vertumnus tries,
Graceful in all, and bright in each disguise.* DART.

He had occasion to try all his shapes, when he courted the beautiful *Pomona*. She was a nymph of the Hamadryad kind, and employed herself in the cultivation of gardens and orchards ; from whence she had her name :

Rege sub hoc Pomona fuit ; qua nulla Latinas
Inter Hamadryadas coluit solertius hortos,
Nec fuit arborei studiosior altera foetus ;
Unde tenet nomen.

OVID Met.
l. 14. v. 623.

*A Hamadryad flourish'd in these days,
Her name Pomona, from her woodland race.
In garden culture none cou'd so excel,
Or form the pliant souls of plants so well ;
Or to the fruit more generous favours lend,
Or teach the trees with nobler loads to bend.*

Dr GARTH.

She was courted by all the Sylvan gods : among the rest, Vertumnus tried a thousand shapes to win her :

O quoties habitu duri messoris aristas
Corbe tulit, verique fuit messoris imago !
Tempora sæpe gerens fæno religata recenti,
Defectum poterat gramen versasse videri.
Sæpe manu stimulos rigida portabat, ut illum
Jurasses fessos modo disjunxisse juvencos.
Falce data frondator erat, vitisque putator.
Induerat scalas, lecturum poma putares.
Miles erat gladio, piscator arundine sumpta.
Ille etiam picta redimitus tempora mitra,
Innitens baculo, positus ad tempora canis,
Assimilavit anum.

Ibid. v. 643.

*To gain access, a thousand ways he tries ;
Oft, in the hind, the lover wou'd disguise :
The heedless lout comes shambling on, and seems
Just sweating from the labour of his teams.
Then, from the harvest, wou'd the mimic swain
Seem bending with a load of bearded grain.
Sometimes a dresser of the vine he feigns,
And lawless tendrils to their bounds restrains.
Sometimes his sword a soldier shows, his rod
An angler ; still so various is the god.
With fore-head cloth, a matron now he seems,
A staff supplying the defect of limbs.*

Id.

In this last disguise, he came into her garden, saluted her, and, from seeing a vine supported by an elm, fell into a discourse of the usefulness and happiness of a married life. The discourse prevailed but little ; till throwing off his disguise, he appeared.

appeared a young god ; at which sight the nymph was fired with a mutual flame, and they became a happy couple :

Ibid. v. 765.

Hæc ubi nequicquam formas deus aptus in omnes
Edidit, in juvenem rediit, & anilia demit
Instrumenta sibi ; talisque apparuit illi,
Qualis ubi oppositas nitidissima solis imago
Evicit nubes, nullaue obstante reluxit.
Vimque parat ; sed vi non est opus, inque figura
Capta dei nympha est, & mutua vulnera sensit.

*Vertumnus tried his various shapes in vain ;
But then assumed his heav'nly form again ;
Such looks and lustre the bright youth adorn,
As when with rays glad Phæbus paints the morn.
The sight so warms the fair admiring maid,
Like snow she melts ; so soon can youth persuade :
Consent, on eager wings, succeeds desire,
And both the lovers glow with mutual fire. Id.*

There was no god had more images erected to him, than Vertumnus. He is painted with a garland of flowers on his head, a pruning hook in one hand, and ripe fruits in the other. His festival, called *Vertumnalia*, was celebrated in the month of October. He is an emblem of the various seasons and productions of the year.

Pomona, whom he married, was worshipped as the goddess of gardens and orchards.

V E S P E R S. See SERVICE (DIVINE).

V E S T A. A famous goddess among the Romans. She had various names, being likewise called *Rhea* and *Cybele*, and sometimes the *Great Mother*. Ovid tells us, *Vesta* was the same as the *Earth* :

Faët. 1. 6.
v. 460.

----- *Tellus Vestaque numen idem est.*

And she was called *Vesta*, because the earth (*vi stat sua*) is supported by its own weight :

Ib. v. 299.

Stat vi Terra sua : vi stando Vesta vocatur.

And the same etymology is given of this goddess's Greek name "Εστια :

Ib. v. 300.

Causaque par Graii nominis esse potest.

The pious king Numa was the first, who built a temple to Vesta :

Ib. v. 259.

*Regis opus placidi ; quo non metuentius ullum
Numinis ingenium terra Sabina tulit.*

This Temple was a round, orbicular, building, without any angles, to represent the figure of the earth :

Ib. v. 281.

*Par facies Templi ; nullus procurrit in illo
Angulus : a pluvio vindicat imbre tholus.*

And as the earth was supposed to have a constant fire in its bowels, so a perpetual fire was kept up in the center of Vesta's temple :

Ib. v. 267.

*Vesta eadem est, quæ Terra : subest vigil ignis utrique ;
Significant sedem Terra focusque suam.*

There were no statues of the goddess Vesta in this Temple. Ovid says, he was fool enough to think there was, till he was convinced of the contrary; and the reason he assigns is, because fire has no representative:

*Esse diu stultus Vestæ simulacra putavi :
Mox didici curvo nulla subesse tholo.
Ignis inextinctus Templo celatur in illo :
Effigiem nullam Vesta nec ignis habet.*

Ib. v. 295.

Vesta was a virgin, because no bodies are produced from fire; and for this reason the *Vestals*, her priestesses, were obliged to preserve their virginity.

*Nec tu aliud Vestam, quam vivam intellige flammam :
Nataque de flamma corpora nulla vides.
Jure igitur Virgo est, quæ semina nulla remittit,
Nec capit; & comites virginitatis habet.*

Ib. v. 291.

The genealogy of Vesta is differently given. Ovid, whom we have hitherto followed, makes her to be the third daughter of Saturn and Ops. The other two were Juno and Ceres:

*Ex Ope Junonem memorant Cereremque creatas
Semine Saturni: tertia Vesta fuit.*

Ib. v. 285.

The Romans looked upon Vesta as one of the tutelar deities of their empire. Hence that invocation in Virgil:

*Dî patrii indigetes & Romule, Vestaque mater,
Quæ Tuscum Tiberim, & Romana palatia servas!*

Georg.
l. 1. v. 498.

*Ye home-born deities of mortal birth!
Thou father Romulus, and Mother Earth,
Goddess unmoved! whose guardian arms extend
O'er Tuscan Tiber's course, and Roman tow'rs defend.* DRYDEN.

And they so far made the safety and fate of Rome to depend on the preservation of the sacred fire in the Temple of Vesta, that they thought the extinction of it foreboded the most terrible misfortunes. The keeping up this fire was the peculiar office of the Vestal virgins. See the following article.

V E S T A L S. Priestesses of the goddess Vesta. See the foregoing article.

The institution of this religious order is ascribed to king Numa, who, having built a temple to Vesta, in which a perpetual fire was to be kept up, committed the care of supplying and preserving it to four Vestals, whose names were Gegania, Verenia, Canuleia, and Tarpeia. Afterwards Tarquin the elder added two more to them; and it does not appear, that their number ever exceeded six, among whom one was superior to the rest, and called *Vestalis maxima*.

The Vestals were chosen from six to ten years of age, beyond which age none was admitted among them. They were obliged to strict continence for thirty years, the ten first of which were employed in learning the ceremonies of religion, the next ten in the performance of them, and the ten last in teaching them to the younger Vestals. After this, they were permitted to lay aside their ornaments, quit their office as priestesses, and marry. But, as these marriages were observed not to be very happy, few of them left their old profession, even after the time of their ministry was expired. And they found themselves well compensated, for the restraints of their condition, by the honours that were annexed to it. When they appeared in public, they were attended by Lictors, as the kings and consuls were. If they accidentally met a criminal going to execution, he was immediately pardoned. They had the precedence wherever they came, and seats of distinction provided for them at the shews of the Circus. Nay, at last, they had a right of being carried to the Temple of Jupiter in a chariot, which was an honour paid

only to those of the imperial family ; and they were buried within the city, which was a privilege allowed to none but the greatest personages of the empire.

But, as the honours done them were great, so their faults were not suffered to go unpunished. The least levity in them, or the smallest neglect in their office, was tryed by the *Pontifices*, and at their command punished with severity. That punishment especially, which was inflicted on them for prostituting their honour, had something in it inexpressibly terrible. The criminal was sentenced to death. On the day of execution, the Pontifex Maximus stripped her of her ornaments, and she was cloathed in a mourning habit. She was carried in a litter, swathed so tight as to be deprived of the use of her voice. Her friends and relations walked before her in tears ; and the procession passed cross the *Forum*, and thence thro' the *Porta Collina*, to the place of her punishment. A little vault was dug in the earth, with a lamp burning in it. The Vestal was let down into this vault, the entrance of which was bricked up, and covered with earth. And here she was left buried alive.

CICERO de
legib. l. 2.

To suffer the sacred fire to go out, was an unpardonable neglect. It was a law : *Virgines Vestales in urbe custodiunt ignem foci publici sempiternum*. And Festus tells us, that, when a Vestal suffered it to go out, she was punished with whipping, and treated as a slave. The whole city was in a consternation at the accident, and a fresh fire was kindled in the Temple of Vesta, with many purifications. This new fire was kindled either by rubbing two pieces of wood one against the other, or by means of a burning glass, which, collecting the pure rays of the sun upon some combustible matter, set it in a flame.

The habit of the Vestal Virgins consisted of an head-dress, called *Infula*, which sat close to their heads, and from whence hung certain laces called *Vittæ* ; a kind of surplice made of white linnen, and over it a purple mantle with a long train to it.

V I A T I C U M. So the Romanists call the Communion, which is administered to persons at the point of death. The word is Latin, and signifies *provision for a journey*. Death, therefore, being considered as a journey into eternity, the Eucharist given to dying persons is figuratively styled *Viaticum*.

ALLET's Ri-
tual.

The sick person must receive it fasting, if he can with safety. If he is not able to swallow the whole wafer, a piece of it may be given him, and afterwards some liquid. If the sick person throws up the wafer, and the pieces of it plainly appear, they must be put into some clean vessel, and carried to the church, and there deposited in some holy and decent place, till such time as they are changed ; after which they must be cast into the *Sacrarium*, or little well, into which are thrown such pieces of the host as by any accident are polluted. But if the pieces are not to be distinguished, what he has cast up must be wiped away with pieces of tow, and burnt in the fire. The priest must take care not to give the *Viaticum* to those, who are troubled with continual coughing, or are not able to swallow the host, for fear of any accident unsuitable to the dignity of the Sacrament.

When the *Viaticum* is carried to any place, all the parts of the house, thro' which it passes, are strewed with flowers and odoriferous herbs. The Host is laid on a table, very neatly covered, on which stand two lighted tapers. The priest, at his coming into the sick man's apartment, bids peace to the house. All present worship the Host. Then the priest sprinkles the sick person, and the room ; during which, anthems are repeated, and prayers suitable to the occasion. After this, he uncovers the Pyx, takes up a wafer with the thumb and fore-finger of his right hand, and advances forward to the sick man, to whom he administers the Sacrament according to the rites of that Church. If the sick person is just expiring, the priest omits all the prayers, gives him the *Viaticum*, and repeats two or three words only.

Whenever the *Viaticum* is carried in public, which is often done in Romish countries, the Rector gives notice thereof to the parishoners by ringing a bell. Then many of them assemble at the church with tapers and torches ; and from thence a procession is made, the priest walking with the pyx in his hand under a canopy, and the people following. If the *Viaticum* is to be carried to a considerable distance, it is inclosed in a stuff purse, and hung about the priest's neck, to prevent it's shaking, or falling to the ground.

For

For the reader's amusement, I shall subjoin two legendary stories, in relation to the *Viaticum*, taken out of an old homily.

‘ There was an earl of *Venice* call'd *Syr Ambricht*, that loved the sacrament of the awter passing well, and did it all the worshyp and reverence that he might, so when he lay sick and should die, he might not receive the sacrament for castyng; then was he sorry, and made dole; and then he let make clean his right syde, and to cover it with a fayr clothe of sendall, and layd God's body therein, and said thus to the host: “ Lord thou knowest that I love thee with all my heart, and would fayne receive thee with my mouth and I durst, and because I may not, I lay thee on the place that is next to my heart, and so I shew thee all the love of my heart that I can or may: wherefore I beseech thee good Lord, have mercy on me.” And even therewith in the sight of all the people that were about him, his syde opened, and the host went there into his syde, and then it closed again, and so soon anon after he dyed. *Festival. in die corp. Christi*, f. 52.

The curious incident following is also related in the above-cited homily: ‘ In Devonshyre besyde Exbridge was a woman that lay sick and was nye deed, and sent after a holy person about midnight, to have her ryghts. Than this man in all haste he might arose, and went to the church, and took Goddes body in a boxe of ivory, and put it into his bosome, and went forth toward this woman. And as he wente through the forest in a fayre mede that was his next waye, it hap- ped that his box fell out of his bosome to the ground, and he wente forth and wyft it not, and came to this woman, and herde her confession. And then he asked her yf she would be houseled? and she said, ye syr. Then he put his hande into his bosom and sought the box, and whan he found it not, he was full sorry and sad, and sayd, dame, I will go after Goddes body, and come agayne anone to you, and so he wente forth fore wepyng for his symplenes. And so as he came to a wylowe tree, he made thereof a rodde, and stryped himself naked, and bette hymself so that the blode ranne downe by his syde, and sayde thus to hymself: “ O thou symple man, why haste thou lost thy Lord God, thy maker, thy fourmer and creatour?” and when he had thus bette hymself, he dyd on his clothes and went forth, and then he was ware of a pyller of fire that lasted from erth to heaven, and he was all astroyed thereof, yet he blesyd him and wente to it; and there lay the sacrament fallen out of the boxe into the grasse, and the pyller shone as bryght as the sunne, and it lasted from Goddes body to heaven; and all the beestes of the forest were come aboute Goddes body, and stode in compasse round about it, and all kneeled on 4 knees save one black horse that kneled but one knee. Then sayd he, yf thou beest ony beest that may speke, I charge thee in Goddes name here present in fourme of breed, tell me why thou knelest but on one knee. Then sayd he, I am a fende of hell, and wyll not kneele and I might; but I am made agenst my will; for it is wryten that every knelyng of heaven and of erthe shall be to the worshyp of the Lord God. Why art thou lyke a hors? and he sayd, to make the people to stele me, and at suche a town was one hanged for me, and at such a towne another. Than sayd the holy persone, I commaunde thee by Goddes fleshe and his blode, that thou go into wyldernesse, and be there as thou shalt never dyscase, (*i. e.* afflicte) crysten man more. And then this man went forth to the woman and dyd her ryghtes, by the which she was saved and went to everlastyng salvatyon. To the whiche he bryng us, our blyssed Savyour Jhesus.’

V I C A R. In the Canon, or Ecclesiastical Law, is the priest or minister of a parish, the tythes whereof are impropriated or appropriated, that is, belong either to a chapter, religious house, &c. or to a lay-man, who receives them, and allows the Vicar only the small Tythes, or a convenient salary, antiently called *Portio congrua*. He is called *Vicar*, *quasi Vice fungens Rectoris*, as supplying the place and duty of a *Rector*, who would be intituled to the great tythes.

Vicars have been sometimes called *Vicarii perpetui*, because not appointed by the impropriator, but presented by the patron, and canonically instituted; so that they enjoy the benefice *in perpetuum*.

V I C T O R Y.

In Theog.

VICTORY. The Greeks and Romans deified *Victory*, or conquest over their enemies. Hesiod makes her to be the daughter of Styx and Pallas.

The goddess *Victory* had several temples at Rome. Her figure is to be met with upon a great many monuments, marbles, gems, and medals. She is usually represented with wings, both by medalists and poets. Thus Claudian :

*De Consul.
Honor. 6.*

Adfuit ipsa suis ales Victoria.

And Silius Italicus :

- - - - niveis Victoria concolor alis.

Pausanias tells us, the Athenians made her without wings, that she might stay with them, and not fly elsewhere. To the same purpose is the following epigram on a statue of Victory, whose wings were burnt by a flash of lightning :

In Antholog.

Ρώμη παμβασιλεια, τὸν κλέος ἔποτ' ὀλεῖται,
Νίκη γάρ σε φυγεῖν ἄπτερος ἔδυναται.

*Thy triumphs, pow'rful Rome, shall ne'er decay ;
For wingless Victory cannot fly away.*

The palm-branch and laurel were both the rewards of conquerors, and therefore no improper ornaments for *Victory*, who usually holds a branch of a palm-tree in one hand, and a crown of laurel in the other.

I shall subjoin Prudentius's beautiful description of a statue of Victory in the following passage :

*Cont. Symm.
l. 2.*

Non aris, non farre molæ, Victoria felix
Exorata venit : labor impiger, aspera virtus,
Vis animi, excellens ardor, violentia, cura,
Hanc tribuunt, durum tractandis robur in armis.
Quæ si defuerint bellantibus, aurea quamvis
Marmoreo in Templo rutilas Victoria pennas
Explicet, & multis surgat formata talentis :
Non aderit vestrisque offensa videbitur hastis.
Quid miles propriis diffusus viribus optas
Irrita fæminæ tibimet solatia formæ ?
Nunquam pennigeram legio ferrata puellam
Vidit anhelantum regeret quæ tela virorum.
Vincendi quæris dominam ? sua dextera cuique est,
Et deus omnipotens ; non pexo crine virago,
Nec nudo suspensa pede, strophioque revincta,
Nec tumidas fluitante sinu vestita papillas.

*Shall Victory intreated lend her aid,
For cakes of flow'r on smoking altars laid ?
Her help from toils and watchings hope to find,
From the strong body, and undaunted mind.
If these be wanting on th' embattled plain,
Ye sue the unpropitious maid in vain ;
Tho', in her marble Temples taught to blaze,
Her dazzling wings the golden dame displays,
And many a talent in due weight was told,
To shape her godhead in the curious mould.
Shall the rough soldier of himself despair,
And hope for female visions in the air ?
What legion, sheath'd in iron, e'er survey'd
Their darts directed by this winged maid ?
Do'st thou the pow'r that gives success demand ?
'Tis he th' Almighty, and thy own right hand ;*

Not the smooth nymph, whose locks in knots are twined,
Who bending shews her naked foot behind;
Who girds the virgin zone beneath her breast,
And from her bosom heaves the swelling vest.

ADDISON.

V I D A M E S. The name of certain officers under the bishops of France, for the administration of Justice, and preservation of the rights of the Church. These offices, in process of time, became hereditary, being made fees, held of the respective bishops, from whose sees they take their titles; as the *Vidame* of *Rheims*, *Amiens*, &c. The word is derived from the Latin *Vice-dominus*, which signifies a Lord's substitute or deputy.

Du CANGE,
Glossar. Lat.

These *Vidames* seem to be the same kind of officers with the antient *Oeconomi*, whose business it was to take care of the temporalities of the bishoprics.

V I G I L S. In the Christian Church, are those fasts, appointed before certain festivals, in order to prepare the mind for a due observation of the ensuing solemnity. They are so called from the Latin word *Vigilia*, which signifies *Watchings*; it being the custom, in the primitive times, to pass great part of the night, preceding certain Holy-days, in devotion and religious exercises. But, when these nocturnal assemblies came to be greatly abused, the Church thought fit to abolish them, and convert them into fasts, still keeping the former name of *Vigils*.

Some found the observation of the *Vigilia*, or *night-watches*, upon several texts of Scripture, which enjoin *watching* as well as *prayer*. And farther they urge our Saviour's own example, who continued all night in prayer alone. But others, with greater probability, have referred the rise of these night-watches to the necessity Christians were under of meeting in the night, by reason of the malice and persecution of their enemies. Thus the disciples of our Lord were assembled together in the evening, the doors being shut for fear of the Jews: And St Paul at Troas continued his speech until midnight. In the account Pliny gives to the emperor concerning the Christians, their *meeting before day* makes a part of it. And when persecution ceased, and they had the liberty of performing their devotions in a more public manner, they still continued these night-watches before great festivals, particularly that of Easter. This practice was in great vigour in the time of St Jerom, who defended these Vigils against the objections of Vigilantius, who endeavoured to have them abolished. The council of Eliberis forbade the admission of women into these nocturnal assemblies: but they were not abolished till the VIth century.

Matth. xxiv.
42.
—xxv. 13.
—xiii. 35.
Luke vi. 12.
John xx. 19.
Acts xx.
Lib. x. Ep.
97.
EUSEB. de
vit. Const.
l. 4.
TERTULL.
de uxor. l. 2.
Can. 35.

It is not every festival that has a *Vigil*, or fast-day preceding it. Those appointed by the Church are as follows:

Before the *Nativity of our Lord*.
The *Purification* and *Annuntiation* of the
Blessed Virgin.
Easter-day.
Ascension-day.
Pentecost.
St Matthias.
St John Baptist.

Before the festival of *St Peter*.
St James.
St Bartholomew.
St Matthew.
St Simon and St Jude.
St Thomas.
St Andrew.
and
All Saints.

If any of these feasts fall upon a Monday, the Vigil or fast-day is kept upon the Saturday, and not the Sunday next before it.

The other festivals have no Vigils annexed to them, because they fall chiefly between Christmas and Epiphany, or between Easter and Whit Sunday, which were always esteemed such seasons of rejoicing, that the Church seldom thought fit to mingle with them any days of fasting and humiliation.

V I N A L I A [*Lat.*] A festival of the antient Romans, celebrated on the ninth of the Kalends of May, in honour both of Jupiter and Venus. So Ovid tells us:

Cur igitur Veneris festum Vinalia dicunt,
Queritis; & quare sit Jovis illa dies?

VOL. II.

6 I

Fast. l. 4.
v. 877.

The

The same poet gives us an account of the origin of this festival. In the war between Turnus and Æneas, the former sought alliance with Mezentius king of the Hetrurians, who promised him his assistance, provided he would give him all the wine of his next vintage. This was agreed to: but Æneas, having vowed to Jupiter the wine of the Latin vintage, conquered Mezentius in fight, and acquitted himself of his vow to that god. Hence that day was celebrated as a feast of Jupiter, and called *Vinalia*:

Ib. v. 899.

*Diēta dies hinc est Vinalia: Jupiter illam
Vindicat, & festis gaudet inesse suis.*

It was sacred to Venus likewise, because, on that day, Syracuse and Eryx in Sicily having been taken by the Romans, the goddess Venus (particularly worshipped in that country) was, by order of the Sibylline oracles, translated to Rome, and worshipped in a temple dedicated to her near the *Porta Collina*. This Ovid tells us in the following verses:

Ib. v. 871.

*Templa frequentari Collinæ proxima portæ
Nunc decet: a Sculo nomina colle tenet.
Utque Syracusas Arethufidas abstulit armis
Claudius, & bello te quoque cepit, Eryx;
Carmine vivacis Venus est translata Sibyllæ,
Inque suæ stirpis maluit urbe coli.*

VIRGIN MARY. See PURIFICATION OF THE VIRGIN MARY.

BINGHAM,
Orig. Ecclef.
B. 7. c. 4.

SOZOM. l. 8.
c. 23.
SOCRAT. l. 1.
c. 17.

Ep. 62.

Conc. Ancyra.
c. 19.
Conc. Chalced.
c. 16.

AUGUST. de
bono viduit.
c. 8, &c.

AMBROS. de
Virgin. l. 3.
OPTAT. cont.
Parmen. l. 6.

Cod. Theod.
l. 13. tit. 10.

SOCRAT. l. 1.
c. 17.

AMBROS. ad
Virgin. lap-
sum, c. 6.

VIRGINS. In the antient Christian Church, there was a kind of religious order, consisting of women, who made open and public profession of Virginity; and this before the monastic life or name was known in the world. This appears from the writings of Cyprian and Tertullian, who speak of Virgins dedicating themselves to Christ, before there were any monasteries to receive them. These, for distinction's sake, are sometimes called *Ecclesiastical Virgins*; and *Canonicæ*, because they were enrolled in the canon, or *Matricula*, of the Church. They differed from the monastic Virgins chiefly in this, that they lived privately in their fathers houses, and, in cases of necessity, were maintained by the Church; whereas the others lived in community, and upon their own labour.

Whether they made any solemn vow, is not agreed among learned writers. Cyprian thinks, their profession of virginity was not so strict, but they might afterwards marry, if they could not, or would not, persevere. But, in the following ages, the censures of the Church were inflicted on such of them as broke thro' their profession. The Council of Ancyra enjoins them a year's penance: the council of Chalcedon excommunicates them. However there never was any ecclesiastical decree for rescinding, or pronouncing null, such marriages.

As to the consecration of Virgins, it was usually performed publicly in the church by the bishop, or some presbyter deputed by him. When a Virgin had signified her purpose to the bishop, she came and made open profession thereof in the church, and then the bishop, or his substitute, put upon her the accustomed habit of sacred Virgins. One part of this habit was the *sacrum velamen* or veil: Another was, a purple and golden mitre, or crown, which they wore on their heads as a badge of distinction. The *Ordo Romanus* has a long form of prayer, and the ceremony of a ring and bracelet, at their consecration: but the antient liturgies having nothing of this, their silence seems to be an argument against the antiquity of them.

It is to be observed, that the sacred Virgins were not consecrated to any special offices in the Church, as the Deaconesses were. However they were in great esteem, and had particular honours paid them. They were exempt from the same taxes as the clergy were. Their persons were sacred, and there were very severe laws against any who offered the least violence to them. Constantine charged his own exchequer with their maintenance; and his mother Helena used to entertain them, and wait upon them at her own table. The Church gave them a share of her own revenues, and assigned them a particular place or apartment in the house of God, whither the most noble and religious matrons used to resort, to receive their salutations and embraces.

VIR T U E.

V I R T U E. The Romans made a goddess of *Virtue*. She is frequently seen on antient medals, and there is always something bold and masculine in her air and posture, agreeable to the following description of her in Silius Italicus :

Virtutis dispar habitus ; frons hirta, nec unquam
Composita mutata coma ; stans vultus, & ore
Incessuque viro propior, lætique pudoris ;
Celsa humeris, nivæ fulgebat stamine pallæ.

Lib. 15.

----- *A different form did Virtue wear :*
Rude from her forehead fell th' unplaited hair ;
With dauntless mien aloft she rear'd her head,
And next to manly was the Virgin's tread :
Her height, her sprightly blush, the goddess's show,
And robes unfullied as the falling snow.

ADDISON.

Virtue had her temples at Rome, where was one in common to her and *Honour*, built by Caius Marius. See **HONOUR**.

V I S I T A T I O N O F O U R L A D Y. A festival of the Romish Church, observed on the second day of July. It was instituted, in the year 1389, by pope Urban IV, upon the following occasion. MACER, Hierolex.

The Church of Rome being disturbed by a schism, prayers were put up to the blessed Virgin, that she would put an end to it ; and, to engage her assistance, a festival was dedicated to her by Urban, and confirmed by his successor Boniface IX, to commemorate the *visit* she paid to her cousin Elizabeth, when she stayed with her three months. These popes, to make the solemnity better observed, annexed large indulgences to it : however it was not generally kept in the West, till the Council of Basil settled it by a canon, in 1441.

There is a religious order of Nuns, in the Romish Church, called *Nuns of the Visitation of our Lady*. It was founded, in the year 1610, by St Francis de Sales, bishop and prince of Geneva. It has at present more than 160 monasteries, and is spread over Italy, Poland, and Germany. The nuns are of three sorts ; namely, *Choirists*, *Associates*, and *Domestics*. The Choirists sing the office in the choir : the Associates are obliged only to repeat a certain number of *Pater's* and *Ave's* ; and the Domestics are employed in the kitchen, and in other offices of the monastery. Hist. des Ord. Relig. T. 4. c. 44. 45.

This order being established chiefly for the retreat of young and infirm women, the religious are not obliged to any very great mortifications or austerities. They present themselves every day before the superior, who directs what they shall do each day. Their habit is a black gown, in the form of a sack, with a black veil, and a silver cross over their breast.

V I S T N O U. An idol, or false god, of the Indian Bramins. He is looked upon as the sovereign deity by the sect, called from thence *Vistnouvas* ; whereas the *Seyvias*, another sect of Bramins, ascribe the sovereignty to *Ejivara*. See **ESWARA**. A. ROGER, Dissert. on the Relig. &c. of the Bramins, P. 2.

The Vistnouvas pretend, that Vistnou has assumed ten corporeal shapes. He appeared, first, like *Matja*, or a fish : for a devil having carried off the *Vedam*, or sacred book of the Bramin religion, threw himself into the Sea with the booty ; when immediately Vistnou, changing himself into a fish, pursued, and killed him ; by which means the *Vedam* was preserved. See **VEDAM**.

His 2d transformation was into *Courma*, or a tortoise : for the mountain *Merouva* being thrown into the sea, it was so prodigiously heavy, that the world, unable to support the weight of it, was beginning to sink in the abyss ; when immediately Vistnou, changing himself into a tortoise, took the world on his back, and kept it from sinking.

3dly. He appeared like *Warraba*, or a hog. No reason is assigned for this metamorphosis. However among his idols is generally found the head of a hog, to which the Bramins pay great honours.

4thly. He took the shape of a *Narajimba*, or half a man and half a lion.

His 5th, 6th, 7th, 8th, and 9th shapes were human, in which he assumed the names of *Vainana*, *Paresje-Rama*, *Dajerrata-Rama*, *Kristna*, and *Bouddha*. The Bramins tell many fabulous stories concerning his adventures in all these shapes.

Lastly, He assumed the shape of *Kelki* or a horse.

This god, they pretend, is carried on the back of the bird *Garrouda*, in the same manner as the Jupiter of the Greeks and Romans was mounted upon an eagle.

CAMBDEN.

VITIRINEUS. The tutelar deity of the antient *Ottadini*, or inhabitants of the county of Northumberland, in England; as appears from the following inscription, found on a little consecrated altar.

DEO
VITI
RINE-----
-----LIMEO
ROU

* Posuit libens
merito.

* P. L. M.

We know nothing of this antient god, but his name.

History of
the Conquest
of Mexico.

VITZIPUTZLI. The chief deity of the idolatrous Mexicans. His idol was made of a very pretious wood; and he was represented under an human shape, seated in a chair of sky-coloured blue, supported by a litter, having four serpents heads at the four corners. The forehead of the idol was of a blue colour, and had a blue streak cross the nose, which went from ear to ear. Under his feet was an azure globe, representing the heavens. He had on his head a helmet of feathers of different colours made in the shape of a bird, the bill and tuft whereof were burnished with gold. The countenance of this idol was hideous and severe. In his right hand he held a snake, and in his left a buckler covered with five white feathers set cross-wise, and five arrows. He was placed on a very high altar, and surrounded with curtains.

The Mexicans ascribed their settlement in that country to the direction of Vitziputzli. The first inhabitants were a set of savages, and were subdued by the Mexicans, under the conduct of Mexi, their captain and law-giver. These latter were a northern people, and undertook this expedition at the command of their god, who promised them success. Mexi marched at the head of these adventurers, and four priests carried Vitziputzli in a trunk or chest made of reeds. Whenever they encamped, they erected a tabernacle in the midst of the camp, and placed the little chest or ark upon an altar. They never marched, nor encamped, without first consulting the idol, and receiving his orders. Being at last arrived at the promised land, the god appeared to a priest in a dream, and commanded him to settle himself in that part of the lake, where an eagle should be found sitting on a fig-tree, which was planted on a rock. The priest related his vision; and, the place being found by the above-mentioned tokens, they laid there the foundations of the famous city of Mexico. It was divided into four quarters or districts, and in the middle was placed the tabernacle of Vitziputzli, till such time as they might build him a temple.

The reader cannot but observe, that this story of the first coming of the Mexicans into Mexico agrees, in many circumstances, with that of the entrance of the Israelites into the land of Canaan. Whence this should happen, is not easy to conjecture.

UNCTION or ANOINTING. This may be reckoned among the Religious Ceremonies of almost all nations: but I confine my self to the Jews and the Christians.

Exod. xxix.
29.
Levit. iv. 3.
Judg. ix. 8.
1 Sam. ix. 16.
1 Kings, xix.
15.
Exod. xxx.
26.
Ibid. xxiii.
Exod. xxix. 7.

Unctions were very frequent among the Hebrews. They anointed both their kings and high-priests, at the ceremony of their inauguration. They also anointed the sacred vessels of the tabernacle and temple, to sanctify and consecrate them to the service of God. The manner of making the oil, or perfumed ointment, with which the priests, and the vessels of the tabernacle, were to be anointed, was revealed to Moses by God himself, who calls it *an holy anointing oil*. The most exquisite perfumes and balsams were ingredients in it. The ceremony of anointing

and consecrating Aaron to the high-priesthood is recorded in Scripture. The sacred oil was poured upon his head, and ran down upon his beard, and to the skirts of his garment. The Rabbins have a conceit, that the oil was poured upon his head in the form of a cross, or of the Hebrew letter *Caph*. They add, that, as long as the ointment or perfume, composed by Moses, lasted, they continued to anoint the succeeding high-priests therewith: but, when that was all spent, they were only installed by the ceremony of the habit, or investing them with the Pontifical Ornaments. And they say, the Mosaical Unction lasted till the Babylonish captivity. But the Christian writers are of opinion, that the Unction of the high-priests continued to the coming of the true *Anointed*, the Messiah. And it seems as if Moses intended it's continuance, by his setting down so punctually the manner of it's composition.

In the antient Christian Church, Unction or Anointing always accompanied the ceremonies of Baptism and Confirmation. Persons to be baptized were anointed with oil, before they went into the water. This Unction was performed by a Deacon for the men, and by a Deaconess for the women. The design of it was to prepare them for their spiritual combat, in like manner as the *Athletæ* were anointed before they entered the lists. After the baptized person came out of the water, he was again anointed with oil, as the completion and confirmation of baptism. This was administered by the bishop, or some presbyter acting by his authority. See BAPTISM and CONFIRMATION.

Extreme Unction, or the Anointing of persons in the article of death, was likewise practised by the antient Christians, in compliance with that precept of St James: *Is any sick among you? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord.*

The Romish Church has advanced *Extreme Unction* to the dignity of a Sacrament. It is administered to none but such as are afflicted with some mortal disease, or are in a decrepit age. It is refused to impenitent persons, as also to criminals sentenced to die, because they are not in a state of death by disease or any other infirmity. The parts to be anointed are, the eyes, the ears, the nostrils, the mouth, the hands, the feet, and the reins: but men only are anointed in the part last mentioned. The laity are anointed in the palms of the hands; but priests on the back of it, because the palms of their hands have been already consecrated by ordination.

When a dying person is to receive the Sacrament of Extreme Unction, the priest prepares seven balls of cotton, to wipe the parts anointed; some crumbs of bread, to rub his fingers with, water to wash them, a napkin to wipe them, and a taper to light him during the ceremony. In entering the sick person's apartment, he bids peace to the house, and, having set down the vessel of holy oil on the table, he gives the dying person the cross to kiss. Then he sprinkles him with holy water, and exhorts him to repentance and confession of his sins. Before the ceremony of anointing is performed, all the persons present fall down upon their knees, and repeat the penitential psalms and litanies. Then the Unction is performed in this manner: The priest dips the thumb of his right hand, and sometimes a little *Spatula*, into the vessel, and anoints therewith the above-mentioned parts in the form of a cross. The clerk lights him with a consecrated taper, and holds a basin or dish, in which the pieces of cotton are laid. The priest begins with anointing the sick man's eyes, saying, *may God, by his holy anointing, pardon you the sins you have committed by the eyes.* In like manner he proceeds to the other parts, varying the form of words according to the part he anoints. The anointing being ended, the priest repeats some prayers, and, when he goes away, leaves a crucifix with the sick person, that the sight of the dying Saviour may administer some consolation to him.

URANIA. One of the *Muses*. See MUSES.

VOWS. Or, *Religious Promises*. The use of these is to be found in most religions. They made a considerable part of the Pagan worship; being made, either in consequence of some deliverance, under some pressing necessity, or for the success of some enterprize. Thus Horace, having narrowly escaped being knocked on the head by the fall of a tree, tells us of a vow he made upon that occasion:

Voveram dulces epulas, & album
Libero caprum, prope funeratus
Arboris icu.

Psal. cxxxiii.
2.

CUNÆUS, de
Repub. Hebr.

EUSEB. De-
monst. Evan-
gel. 1. 4. c. 4.

CHRYSTOST.
Orat. 2. contr.
Judæos.

BINGHAM,
Orig. Eccles.
B. 11. c. 9.

AMBROS. de
Sacram. 1. 1.
c. 2.

BINGHAM,
ubi supra,
B. 12. c. 3.

Chap. v. 14,
15.

ALLET's Ritu-
al.

Od. 8. l. 3.
v. 6.

*To Bacchus pleasing feasts I vow'd,
And a white goat's attoning blood,
When I had 'scaped the falling oak.*

CREECH.

And in Virgil's description of the ship-race we find Cloanthus, one of those who disputed the prize, making a vow to the gods of the sea, for success:

Æn. l. 5.
v. 235.

*Dî, quibus imperium est pelagi, quorum æquora curro,
Vobis lætus ego hoc candentem in littore taurum
Constituam ante aras voti reus, extaque falsos
Projiciam in fluctus, & vina liquentia fundam.*

*Gods of the liquid realms, on which I row!
If, giv'n by you, the laurel bind my brow,
Assist to make me guilty of my vow.
A snow-white bull shall on your shore be slain,
His offer'd entrails cast into the main.*

}

DRYDEN.

T. 2. P. 1.
B. 4.

There are extant a great number of medals, gems, and other antient monuments, which express the accomplishment of vows made to the gods; a very large collection of which the reader may see in F. Montfaucon's *Antiquity explained*. See DEVOTING.

Genes. xxviii.
22.

Judg. xi.

1 Sam. i.

The use of Vows is observable throughout the history of the Old Testament. When Jacob went into Mesopotamia, he vowed to God the tenth of all he possessed, and promised to offer it at Beth-el, to the honour of God. Jephthah's Vow, and the fatal consequences of it to his family, are well known. Samuel was vowed, or devoted, to the service of the Lord. The Levitical Law is very particular in laying down rules concerning the observation of vows; the substance of which, as understood and practised by the Jews, is as follows.

Levit. xxvii.
& alibi.

All Vows were to be voluntary: nevertheless, if a person, who was wholly in his own power, made a Vow, in a thing lawful and possible, and promised something solemnly to God, either by a simple Vow, or the addition of a *solemn curse*, he was obliged to fulfil his Vow: otherwise he was liable to be punished by God for the robbery and injustice offered him. If he appointed no particular time for accomplishing his Vow, he was bound to do it instantly, lest, by delay, he should prove less able, or be unwilling to execute his promise, or perhaps forget it. If the thing devoted chanced to be lost, during the delay, he was obliged to give the value of it.

Leo of Mo-
dena, Hist.
of the Jews
part 2. c. 4.

Tho' no human power could absolve or acquit from lawful Vows once made, yet there were persons appointed to judge, whether they were lawful or not, and to determine concerning their obligation: And, as a modern writer informs us, there is a traditional doctrine among the Jews, practised at this day, that if any person makes a Vow, which afterwards he wishes unmade and repents of, and it be not to the prejudice of any third person that it should be broken; in this case, he may go to a Rabbin, or to any other three men, who, hearing the reasons of his repentance, and approving them, have power to free him from the obligation, by saying, *Be thou absolved from this Vow*; and so he is discharged. But this casuistical solution is expressly contrary to the letter of the Law, which insists upon the strict execution of Vows in things lawful; for which reason the Jewish doctors very prudentially advise their scholars not to accustom themselves to Vows, and be content to obey the precepts of the Law, without laying any other bonds upon themselves.

All persons, who bound themselves by Vows, were supposed to be absolutely at their own disposal, and under no power, that had authority to make them void. Sons in the family of their father, and undisposed of in marriage, and servants under the government of their masters, had no power to vow, without the express consent of their superiors.

But the Mosaic Law is most explicit in directing women in the nature and execution of Vows. It considers them in a threefold state; before they are married, after marriage, and in their widowhood. If a maiden, in the family, and under the government of her father, made a simple Vow, or bound it by an oath, and her father, being acquainted therewith, did not disallow her promise, she was obliged

obliged by her Vow, and it was not in his power afterwards to disannul it: but if the father, upon notice of her Vow, refused his consent, tho' she had bound it with an oath, it was entirely void, and she contracted no guilt by her not performing it.

When a married woman, or one espoused to a husband, though still in her father's house, made a Vow; her husband, under whose power she then was, was to determine concerning it; and the case was exactly the same as that of a daughter under the authority of her father. If the husband, after he had consented, refused the woman the liberty of fulfilling her Vow, she was acquitted, and the guilt lay wholly at his door.

A widow, or a woman divorced, tho' she returned to her father's house, who, by that means might be supposed to recover his antient right over her, yet remained perfectly at her own disposal, and was obliged to stand to her Vows.

The matter of these Vows of women seldom extended to the devoting any part of their goods to the service of the priests, or other sacred purposes; but consisted generally in abstaining from such and such meats, tho' in themselves lawful; or in binding themselves to fast upon other days, as well as upon the great day of expiation, which was the only fast ordained by the law of Moses. And this kind of Vow was called a *Vow of prohibition* or *obligation*.

There was another sort of Vow, called a Vow of *Consecration*, that is, when any thing was devoted to the service of the altar, the temple, or the priests, in which this distinction was observed, that, when a thing was devoted simply in such words as these, *Let this thing be a devoted thing*, it was always understood to be set apart wholly for the priests: but when there was an addition, that determined it to a certain use, as in this manner, *Let this be a thing devoted, offered by me to holy uses*, the thing devoted was then employed about the reparation of the temple, the sacred vessels, the garments of the priesthood, or other holy purposes.

The Vow of *Consecration* admitted of several degrees. The highest is what the Law calls a *singular* or extraordinary Vow, when a man vowed himself, or his children, wholly to the service of God in the tabernacle; it being thought a singular instance of devotion and piety, to assist the priests in the meanest offices, such as bringing in wood, carrying out ashes, sweeping away the dust, and the like. However persons, thus devoted, were not admitted to any part of the holy service: but a value was set upon them by the priest, which was employed to holy uses. The reason, why God would not accept of the persons themselves, as they desired, but the value of them for his service, seems to be, because there was a sufficient number of persons peculiarly designed for the service of the tabernacle. But that the priest might not either overvalue or undervalue any person, the Law has expressly fixed the rates, which he should demand for their redemption. A man, from twenty years old to sixty, was to be redeemed for fifty shekels of silver. This was the highest value, and not without reason; for from twenty to sixty men are the most able to do service. Women, under the same restriction for age, were not able to be so useful as men; and therefore they were valued at no more than thirty shekels.

A parent had power to devote a child to the service of God. If the child was a male, between the age of five years and twenty, the price of redemption was twenty shekels; if a female, she was redeemed for ten. A child was not capable of being devoted before it was a month old: but then it might; and the price between that age, and five years old, was five shekels for the male, and three for the female. A man beyond sixty was redeemed for no more than fifteen shekels, because his labour then is almost past, and his life likely to be short: A female was redeemed for ten.

If a person was so poor as not to be able to pay the prices of redemption above-mentioned, the priest was to examine into his circumstances and abilities, and, upon the best information, to set such a rate upon him, as he was able to pay, without injuring himself or his family.

If a man vowed a clean beast to divine use, he had no power to alter it for any other beast or thing: If he presumed to change what he had vowed, he was to be beaten, and both the beasts were reputed holy. A devoted beast, that was unclean, and not fit for sacrifice, was to be valued by the priest; and if the man, who vowed it, was willing, he might redeem it at the price set upon it: but it

was in his choice, either to leave the beast with the priest, or to pay the money set upon it.

A house, sanctified, or devoted to sacred uses, was to be valued by the priest, and the owner might redeem it. A man might devote part of his estate, which descended to him from his ancestors: but it was not lawful for him to sanctify the whole. In this case, it was to be valued by the priest, according to the quantity of seed required to sow it, and the owner might redeem it.

Nothing vowed had the benefit of redemption, but what was set apart by a simple Vow only: whatever was devoted with a Chérem, or a curse upon him that vowed, if he did not fulfil his engagement, remained irreversibly and unalterably to the use, to which it was sanctified; and the person was accursed, who applied it to any other purpose. Such devoted things were called *most holy*, and no one might touch them but the priests; and they were so strictly applied to divine service, that they could not be alienated either by sale, redemption, commutation, donation, or any other way.

The Sanhedrim, or the whole congregation, had a power to devote their enemies to death, before they went to war with them, and such of their own people, who refused to obey the military laws. In this case, there was no redemption allowed; but the persons so devoted were to be put to death.

Acts xviii. 18.
Acts xxi. 18,
&c.

Under the New Testament we see the practice of Vows. St Paul made a Vow of Nazariteship, when he left the harbour of Cenchrea, in order to go to Jerusalem. And, when he arrived at Jerusalem, St James advised him to join himself with four Judaizing Christians, who had made the like Vow.

Pilgrimages, and other acts of devotion, among Christians, have, in all ages, been undertaken in consequence of Vows; and the Monastic Life is supported thereby, the religious obliging themselves, by solemn Vows, to Chastity, Poverty, Obedience, and other observances.

The practice of devoting one's self to the service of some saint was formerly much in vogue, and is still practised in several catholic countries. A yearly tribute was paid to the Patron-Saint; and the Vassal often bound himself and his whole posterity, or at least his children. Here follows the form of such spiritual engagements. It is of the year 1030.

Life of St
Gertrude, by
Ryckel, 1637.

IN THE NAME OF THE HOLY TRINITY.

I Ghisla, born at Ghent, of free parents, convinced by the example and exhortations of the Saints, that humility is the chief of all Christian virtues, have resolved to set an example of this humility by devoting myself, body and mind, to the service of some one of them, to the end, that, under his protection, and with his assistance, I may partake of the divine mercy. To this effect, I devote both myself and my posterity to Saint Gertrude, whom I have chosen as patroness of me and my family, to the end that, by our voluntary service, we may obtain the remission of our sins. In witness whereof, I do hereby promise and grant for me, and my posterity, to pay annually to the high altar of St Gertrude the sum of — and lest any one should presume to violate our engagement, sentence of Anathema has been published in the church of Nivelles against all and singular who shall violate the same; to the end that they may perish with Dathan and Abiram.

Done at Nivelles, in the presence of witnesses, in the year of grace, 1030.

The signs of this religious service were, a chain about the neck, or round the arm; which was never to be left off during the person's life.

Hist. des Ord.
Relig. T. 7.
c. 26.

U R B A N I S T S. An order of Nuns, so called, because they follow the rule of St Clara modified and amended by Pope Urban IV. Their foundress was Saint Isabel of France, who founded the convent of *Long-champs* near Paris. This lady was daughter of Lewis VIII king of France, and was born in the year 1225. She passed her whole life in acts of austerity and mortification, having refused advantageous offers of marriage from the Emperor Frederic II. The captivity of her brother Saint Lewis, and the death of her mother Blanche of Castile in 1252, determined this pious princess to quit the world, and devote herself entirely to a religious life. To this end she resolved to found a monastery of Franciscan Nuns, and laid the foundations of it at *Long-Champs* in 1255. Whilst the edifice was building

building, he employed six doctors of the order of St Francis to compose a rule upon the model of that of St Clara: this rule was confirmed by Pope Alexander IV. When the monastery was built, she settled twenty young women in it. This was in the year 1260.

These Religious finding the rule they had embraced too austere and difficult to be observed, the Princess Isabella obtained a correction and modification of it from Urban IV, who had succeeded Alexander IV. This holy foundress did not take upon her the habit, on account of sickness and infirmities, which put an end to her life in 1270. She was beatified in 1521; and, in 1637, Pope Urban VIII permitted the remains of this saint to be taken out of the ground, and exposed to the public veneration in a silver shrine.

The rule of the Urbanists was not confined to the monastery of *Long-champs*. It was granted to the Nuns of St Silvester at Rome by Pope Honorius IV, in 1285. And Boniface VIII gave it, in 1295, to the Nuns of St Clara, established at London by King Edward I, and Joan of Navarre his queen.

The habit of the *Urbanists* is much the same as that of the *Clarisses*, consisting of a gown of grey serge, tied about with a girdle of white cotton.

U R I M and T H U M M I M. So the Hebrews called a certain oracular manner of consulting God; which was done by the High-priest, dressed in his robes, and having on his Pectoral, or Breast-plate. See BREAST-PLATE. Exod. xxviii. 30.

Concerning the *Urim* and *Thummim*, various have been the sentiments of learned men. Josephus, and others after him, have maintained, that *Urim* and *Thummim* meant the precious stones, set in the high-priest's breast-plate; which, by some extraordinary lustre, made known the will of God to those, who consulted him. Spencer, in his dissertation on these words, believes, they were two little golden figures, shut up in the Pectoral, as in a purse; which gave responses with an articulate voice. In short, there are as many opinions concerning the *Urim* and *Thummim*, as there are authors that have written about them. The safest opinion seems to be, that the words *Urim* and *Thummim* signify some divine virtue and power, annexed to the breast-plate of the high-priest; by which an oraculous answer was obtained from God, when he was consulted by the high-priest: And that this was called *Urim* and *Thummim*, to express the clearness and perfection, which these oracular answers always carried with them: for *Urim* signifies *light*, and *Thummim* *perfection*. These answers were not enigmatical and ambiguous, like the heathen oracles, but clear and evident; and never fell short of perfection, either with regard to fulness in the answer, or certainty in the event. Antiq. 1. 3. c. 8.

The use made of the *Urim* and *Thummim*, was, to consult God, in difficult and momentous cases, relating to the whole state of Israel. For this purpose, the high-priest put on his robes, and over them the breast-plate, in which the *Urim* and *Thummim* were; and then presented himself before God, to ask counsel of him. But he was not to do this for any private person; but only for the King, for the president of the Sanhedrim, for the General of the army, or for some other great personage; nor for any private affairs, but such only as related to the public interest of the nation, either in Church, or State. The place, where he presented himself before God, was before the ark of the covenant; where standing with his robes and breast-plate on, and his face turned directly towards the ark, and the mercy-seat over it, upon which the divine presence rested, he proposed what he wanted to be resolved about: and directly behind him, at some distance without the holy place, stood the person, upon whose account God was consulted, and there, with all humility and devotion, expected the answer that should be given. Misna in Joma. c. 7. Sect. 5. ABARBANEL in Exod. xxviii.

It seems plain from Scripture, that the answer was given by an audible voice from the mercy-seat, which was within, behind the veil. There it was that Moses went to ask counsel of God in all cases; and from thence he was answered by an audible voice. In the same way did God afterwards communicate his will to the governors of Israel, as often as he was consulted by them; only with this difference, that whereas Moses, through extraordinary indulgence, had immediate access to the divine presence, and God communed with him, as it were, face to face; no other person was admitted thither to ask counsel of God, but through the mediation of the high-priest, who, in his stead, asked counsel for him by *Urim* and *Thummim*. There are many instances, in Scripture, of God's being consulted this way; and the answer, in most of them, is introduced with, *the Lord said*.

And, when the Israelites made a peace with the Gibeonites, they are blamed, because they did not ask counsel at the mouth of God: both which phrases seem plainly to imply a vocal answer. And for this reason it is, that the holy of holies, the place where the ark and the mercy-seat stood, from whence this answer was given, is so often, in Scripture, called the Oracle; because from thence the divine oracles of God were delivered to such as asked counsel of him.

It is variously conjectured by learned men, when this *Urim* and *Thummim* entirely ceased: It is certain, there is no instance of it, in Scripture, during the first temple; and it was wholly wanting in the second. And hence came that saying among the Jews, that the holy Spirit spake to the Israelites, during the tabernacle, by *Urim* and *Thummim*; under the first temple, by the prophets; and, under the second, by Bath-Col. See BATH-COL.

TOURNE-
FORT.

URN OF AMORGOS. There is, in the island *Amorgos*, in the *Archipelago*, a famous *Urn*, which stands near a chapel consecrated to St George; and which, by the artifice and roguery of the priests, fills, and empties itself again, several times in a day. This is looked upon as a miracle, and ascribed to the prevailing influence of St George.

The *Urn* of Amorgos is famous for it's predictions: the Islanders annually at Easter consult it, and, from it's fulness or emptiness, presage a plentiful or a bad harvest.

Hist. des Ord.
Relig. T. 4.
c. 20, &c.

URSULINES. An order of Nuns, founded originally by St Angela of Brescia, in the year 1537; and so called from St Ursula, to whom they were dedicated.

At first, these religious did not live in community, but abode separately in their fathers houses; and their employment was, to search for the afflicted to comfort them, for the ignorant to instruct them, and for the poor to relieve them; to visit the hospitals, and attend upon the sick; in short, to be always ready to do acts of charity and compassion. Seventy-three young ladies, of the best families in Brescia, entered themselves into this pious association, and unanimously chose St Angela for their superiours. This saint died the 12th of March, 1540.

In 1544, Pope Paul III confirmed the institution of the Ursulines. St Charles Borromeo brought some of them from Brescia to Milan, where they multiplied to the number of four hundred. Pope Gregory XIII, and his successors Sixtus V and Paul V granted new privileges to this congregation.

In process of time, the Ursulines, who before lived separately, began to live in community, and embrace the regular life. The first, who did so, were the Ursulines of Paris, established there in 1604; who entered into the cloister in the year 1614, by virtue of a bull of Pope Paul V. The foundress of the Ursulines of France was Madame Frances de Bermond, who, in 1574, engaged about twenty-five young women of Avignon to embrace the institute of St Angela of Brescia.

The principal employ of the Ursulines, since their establishment into a regular order, is to instruct young women; and their monasteries are a kind of schools, where young ladies of the best families receive their education. The habit of these Religious is a gown of black serge or other stuff, tied about with a girdle of black leather.

The Ursulines are spread chiefly over France and Italy; and their different observances, in their several monasteries, make them, in truth, so many distinct religious orders.

VULCAN. The Pagan god of *Fire*. He was the son of Jupiter and Juno, and kept a Smith's forge in the island of Lemnos, where, with his servants the *Cyclopes*, he made thunder-bolts for his father Jupiter.

Hor. Od. 4.
l. 1. v. 7.

----- graves Cyclopum
Vulcanus ardens urit officinas.

*Whilst lab'ring Cyclopes furious Vulcan tires,
And heats their forge with raging fires.*

CREECH.

Virgil has finely described Vulcan's house and trade, in the following verses :

Insula Sicanium juxta latus Æoliamque
 Erigitur Liparen fumantibus ardua faxis :
 Quam subter specus & Cyclopum exesa caminis
 Antra Ætnæa tonant, validique incudibus ictus
 Auditi referunt gemitum striduntque cavernis
 Stricturæ Chalybum, & fornacibus ignis anhelat ;
 Vulcani domus, & Vulcania nomine Tellus.
 Huc tunc Ignipotens cœlo descendit ab alto.
 Ferrum exercebant vasto Cyclopes in antro,
 Brontesque, Steropesque, & nudus membra Pyracmon.
 His informatum manibus jam parte polita
 Fulmen erat ; toto genitor quæ plurima cœlo
 Dejicit in terras : pars imperfecta manebat.
 Tres imbris torti radios, tres nubis aquosæ
 Addiderant ; rutili tres ignis & alitis Austri.
 Fulgores nunc terrificos, sonitumque metumque
 Miscebant Operi, flammisque sequacibus iras.
 Parte alia Marti currumque rotasque volucres
 Instabant ; quibus ille viros, quibus excitat urbes :
 Ægidaque horrifera turbatæ Palladis arma
 Certatim squamis serpentum auroque polibant,
 Connexosque angues, ipsamque in pectore divæ
 Gorgona defecto vertentem lumina collo.

Æn. l. 8.
 v. 416.

*Sacred to Vulcan's name, an isle there lay
 Betwixt Sicilia's coast and Lipare ;
 Raised high on smoaking rocks, and deep below
 In hollow caves the fires of Ætna glow.
 The Cyclopes here their heavy hammers deal ;
 Loud strokes, and hissings of tormented steel,
 Are heard around : the boiling waters roar,
 And smoaky flames thro' fuming tunnels soar.
 Hither the father of the fire, by night,
 Thro' the brown air precipitates his flight.
 On their eternal anvils here he found
 The brethren beating, and the blows go round.
 A load of pointless thunder now there lies
 Before their hands, to ripen for the skies.
 These darts, for angry Jove, they daily cast,
 Consumed on mortals with prodigious waste.
 Three rays of writhen rain, of fire three more ;
 Of winged southern winds, and cloudy store,
 As many parts, the dreadful mixture frame ;
 And fears are added, and avenging flame.
 Inferior ministers for Mars repair
 His broken axle-trees, and blunted war ;
 And send him forth again, with furbish'd arms,
 To wake the lazy war, with trumpets loud alarms.
 The rest refresh the scaly snakes, that fold
 The shield of Pallas, and renew their gold.
 Full on the crest the Gorgon's head they place,
 With eyes that roll in death, and with distorted face.* DRYDEN.

The fable says, that Vulcan was thrown down from heaven by Jupiter, and that the Lemnians received him in his fall. Various reasons are assigned for this disgrace : Homer says, it was for defending Juno, and adds, that he was a whole day in falling.

Il. i. v. 590.

Ἦδη γὰρ μετ' ἄλλοι' ἀλεξίμεναι μεμνῶτα
 Ρίψε, ποδὸς τεταγὼν δ' ἀπὸ βηλῆ θεσπεσίῳ.
 Πᾶν δ' ἤμαρ φερόμην, ἄμα δ' ἠελίῳ καταδύντι,
 Κάππεσσιν ἐν Λήμνῳ, ὀλίγῳ δ' ἔτι θυμὸς ἐνῆεν;
 Ἐνθα μὲ Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα.

*Once in your cause I felt his matchless might,
 Hurl'd headlong downward from th' ethereal height;
 Toft all the day in rapid circles round;
 Nor, till the Sun descended, touch'd the ground:
 Breathless I fell, in giddy motion lost;
 The Sinthians rais'd me on the Lemnian coast.*

Mr POPE.

Poor Vulcan was terribly lamed by this fall, and continued to limp ever afterwards. Homer introduces him, taking upon himself the office of Hebe and Ganymede, with his awkward limping carriage; which made the gods laugh heartily. Such descriptions do the poets give us of the heathen deities!

Il. i. v. 597.

Αὐτὰρ ὁ τοῖς ἄλλοις θεοῖς ἐνδέξια πᾶσιν,
 Ὠνοχρεῖ γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσων·
 Ἀσβεστε δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσιν,
 Ὡς ἴδον Ἡφαιστον διὰ δώματα πειπνύοντα.

*Then to the rest he fill'd, and, in his turn,
 Each to his lips apply'd the nectar'd urn.
 Vulcan with awkward grace his office plies,
 And unextinguish'd laughter shakes the skies.*

Mr POPE.

EUSTATHI-
US.

Vulcan's fall on the island of Lemnos is said allegorically to denote the origin of *Fire*, which is derived from heaven, the proper seat of that element, to the earth. Lemnos was famous for it's *Volcano's* or subterraneous fires.

Il. 18.
Æn. 8.

The poets abound with stories concerning the god Vulcan. Homer makes him forge a suit of celestial armour for Achilles; and Virgil makes him do the same for his hero Æneas. He was married to Venus, the goddess of beauty and love, who was fonder of the god Mars than of her husband. See MARS.

Antient monuments represent Vulcan with a beard, his hair neglected, half naked, his habit reaching down to his knee only, with a round peaked cap on his head, a hammer in his right hand, and a smith's tongs in his left. The Egyptians pictured him of a very small and despicable shape; and Herodotus tells us, that Cambyfes, upon entering the temple of Vulcan at Memphis, could not forbear laughing at so ridiculous a figure.

Vulcan had a temple, at Rome, in the Circus Flaminius. Ælian tells us of a temple of Vulcan upon mount Ætna, in which was a fire always burning, and in which were kept certain dogs, who, as if indued with reason, would fawn upon the virtuous, but bite and tear the vicious that approached the temple.

The sacrifices to this god were so rare and uncommon, that they hold no considerable place in the ceremonies of the Pagan religion. However Pausanias mentions certain sacrifices to Vulcan, in which the victim was entirely consumed in the fire

V U L G A T E. The name given to what is called the *Vulgar Latin Translation* of the Bible. This is the most antient version of the Scriptures into Latin, and the only one, which the Church of Rome acknowledges to be authentic.

Conc. Trid.
Sess. 4. c. 2.

The Vulgate of the Old Testament was translated, almost word for word, from the Greek of the Septuagint: the author of it is not known, or so much as guessed at. It was a long time known by the name of the *Italic Version*, as being of very great antiquity in the Latin Church. It was commonly in use, before St Jerom made a new one from the Hebrew. St Austin preferred this Vulgate before all the other Latin versions, as rendring the words and sense of the sacred text more closely and justly than any of the rest. It has been since corrected from the emendations of St Jerom; and it is this mixture of the antient Italic

De Doctrin.
Christian. l. 2.

Version

Version with the corrections of St Jerom, that is now called the *Vulgate*, and which the Council of Trent has declared to be authentic.

The Vulgate of the New Testament is, by the Romanists, generally preferred to the common Greek text. The priests read no other at the altar; the preachers quote no other in the pulpit, nor the divines in the schools. F. Bouhours spent the last years of his life in giving a French translation of the New Testament from the Vulgate. Yet that judicious critic owns, that, in some few passages, the Greek appears more clear and intelligible than the Latin. The editors of the Oxford Greek Testament, 1675, declare, there is no version in any language to be compared with the Vulgate. See BIBLE.



W.

BINGHAM,
Orig. Ecclef.
B. 15. c. 2.
§ 5.



A F E R S. So the Romanists call the Eucharistical Bread, which is consecrated in the Sacrament of the Lord's Supper.

BONA, rer.
Liturg. l. 1.
c. 23.

Hæref. 30.

In the antient Church, so long as the people continued to make oblations of bread and wine, the elements, for the use of the Eucharist, were usually taken out of them; and consequently so long the bread was that common leavened bread, which they used upon other occasions: and the use of Wafers, and unleavened bread, was not known in the Church till the XIth or XIIth centuries. This is now acknowledged by the most learned writers of the Romish Communion. The school divines, who maintain, that the primitive Church always consecrated in unleavened bread, argue from hence, that we must suppose they followed the example of our Saviour, who celebrated his last supper with unleavened bread. But Ecclesiastical History, and the writings of the antient Fathers, unanimously testify the contrary; and it is noted by Epiphanius, as a peculiar rite of the Ebionite heretics, that they celebrated the Eucharist with unleavened bread and water only.

How the change in this matter was made, and the exact time when, is not easily determined. Cardinal Bona's conjecture seems probable enough; that it crept in upon the people's leaving off to make their oblations in common bread; which occasioned the clergy to provide it themselves, and they, under pretence of decency and respect, brought it from leaven to unleaven, and from a loaf of common bread, that might be broken, to a nice and delicate Wafer, formed in the figure of a *Denarius*, or penny, to represent the pence, for which our Saviour was betrayed: and then also the people, instead of offering a loaf of bread, as formerly, were ordered to offer a penny, which was either to be given to the poor, or to be expended upon something pertaining to the sacrifice of the altar.

This alteration in the Eucharistical Bread occasioned great disputes between the Eastern and Western Churches, which divided about it: for the Western Church ran so far into an extremity, as almost to lose the nature of the sacramental element, by introducing a thing that could hardly be called bread, instead of that common staff of life, which our Lord had appointed to be the representative of his body in the Eucharist. But there wanted not some discerning and judicious men, who complained of this abuse, as soon as it began to be introduced.

The first Common-Prayer-book of King Edward VI enjoins unleavened bread to be used throughout the whole kingdom, for the celebration of the Eucharist. It was ordered to be *round*, in imitation of the Wafers, used by the Greek and Roman Churches: but it was to be *without all manner of print*, the Wafers usually having the impression either of a crucifix or the holy lamb; and *something more large and thicker* than the Wafers, which were of the size of a penny. This rubric, affording matter for scruple, was set aside, at the review of the Liturgy in the 5th of King Edward; and another inserted in its room, by which it was declared sufficient, that *the bread be such as is usually eaten at the table with other meats*. By the injunctions of Queen Elizabeth *Wafer-bread* seems to have been again

again enjoined : for, among other orders, this was one, that, *for the more reverence to be given to these holy mysteries — the sacramental bread be made and formed plain, without any figure thereupon, of the same fineness and fashion round, tho' somewhat bigger in compass and thickness, as the usual bread and Wafers, heretofore named fingering-cakes, which served for the use of private mass.*

W A L D E N S E S. See ALBIGENSES.

W A T E R (HOLY). At the door of the Roman-Catholic churches, stands a vessel, usually of marble, not unlike our baptismal fonts, containing a quantity of holy Water, or water which has received the priestly benediction. Whoever goes in or out of a Church, is either sprinkled therewith by the priest, who, on solemn days, attends for that purpose, with a sprinkling-brush in his hands ; or else serves himself with it, as he passes by, out of the vessel. This holy Water is nothing more than a mixture of salt with common Water.

Holy Water is used, likewise, for the purifying and blessing of horses, asses, and other cattle. And there is at Rome an annual festival, dedicated peculiarly to this service, called *The Benediction of Horses*, which is celebrated with much solemnity in the month of January ; when all the inhabitants of the city and neighbourhood send their horses, asses, &c. to the convent of St Anthony ; where a priest in a surplice, at the church-door, sprinkles with a brush all the animals singly, as they are presented to him, and receives from each owner a gratuity proportionable to his zeal and ability. This ridiculous piece of superstition produces a revenue sufficient for the maintenance of forty or fifty monks. Dr Middleton tells us, ' he had his own horses blest, at the expence of eighteen pence, as well ' to satisfy his own curiosity, as to humour the coachman, who was persuaded, as ' the common people generally are, that some mischance would befall them within ' the year, if they wanted the benefit of this benediction.'

Rom. Modern. Giorn. 6. c. 46.

Letter from Rome, p. 20.

But, what is more ridiculous than the ceremony itself, is, to see their learned writers gravely reckoning up the several virtues and benefits derived, from the use of Holy Water, both to soul and body ; and producing a long roll of miracles, to attest the certainty of each virtue they ascribe to it.

See DURANT. de Ritib. l. 1. c. 21. and HOSPIN. de Orig. Templ. l. 2. c. 25.

Platina, in his lives of the popes, and other authors, ascribe the institution of this holy Water to Pope Alexander I, who lived about the year 113. But it could not be introduced so early ; since, for some ages after, we find the primitive Fathers speaking of this kind of lustration, as a custom purely heathenish, and condemning it as impious and detestable. And the Emperor Julian, out of spite to the Christians, used to order the victuals in the markets to be sprinkled with Holy Water, on purpose either to starve, or force them to eat what they esteemed polluted.

In truth, this superstition is so notoriously transmitted to the Roman Catholics from Paganism, that their own writers make not the least scruple to own it. The Jesuit La Cerda, in his note on this passage of Virgil,

Spargens rore levi, & ramo felicis Olivæ,

Æn. 6. v. 230.

expressly says, that *hence was derived the custom of holy Church to provide purifying or holy Water at the entrance of the churches.* The Heathens had their *Aquamina*, or vases of Holy Water, at the entrance of their temples. And the custom of sprinkling themselves was so necessary a part of all their religious offices, that the method of excommunication seems to have been by prohibiting to offenders the approach and use of the Holy Water pot. The very composition of the Holy Water was the same among the Pagans, as at present among the Papists ; as appears from these lines of Theocritus :

MONTF. Antiq. T. 2. P. 1. l. 3. c. 6.

ÆSCHIN. Orat. in Ctesiphon.

- - - ἑπαιτα δ' ἄλλοσι μεμυγμένον, αἷς ρενόμυσαι,
Θαλλῶ ἐπιρραίνεν ἱεμένον ἀβλαβὲς ὕδωρ.

EUCL. 95.

*Then in the Holy Water, mix'd with salt,
(As sacred rites ordain) to dip the branch,
And sprinkle round the consecrated dew.*

And

And the form of the *Sprinkling-Brush*, called by the antients *Aspergillum* (which MONTF. ibid. is much the same with those the Romish priests now make use of) may be seen on bas-reliefs, and antient coins, wherever the *Insignia* of the Pagan priesthood are described, of which it is generally one.

The Pagan Indians have also their Holy Water, which is no more than cow's pifs. With this their devotees sprinkle the ground before their doors every morning. They are of opinion, that this lustration will drive away every kind of evil from their houses, and draw down the peculiar protection of the gods upon themselves, they looking upon every thing that comes from that beast as holy and divine.

BARON, an.
1085.

W E C E L I A N S. Followers of *Wecelen* or *Wecelius*, an ecclesiastic of Halberstadt, in Germany; who undertook the defence of the Emperor Henry III against Pope Gregory VII, who proceeded vigorously against that prince, on account of the frequent simonies he was accused of, and his vexatious treatment of the bishops. Henry, in recompence of the zeal, with which Wecelen defended his interests, nominated him to the archbishopric of Mayence in 1086.

This prelate taught, that those, who were deprived of the goods of fortune by sentence of the law, were not liable to any ecclesiastical judgment, not even to excommunication. The council of *Quintine le bourg*, in which the Cardinal of Ostia presided, in the year 1085, condemned Wecelen as an heresiarch, and excommunicated both him and his adherents.

Acts ii. 3.

W H I T S U N D A Y. A solemn festival of the Christian Church, observed in memory of the descent of the Holy Ghost upon the Apostles, in the visible appearance of fiery cloven tongues, and in those miraculous powers, which were then conferred upon them. It is called *Whitsunday*, or *White-Sunday*, partly from the glorious light of heaven, which was this day sent down upon the earth from the Father of lights; but principally because, this day being one of the stated times for baptism, in the antient Church, those, who were baptized, put on *white* garments, as types of that spiritual purity they received in baptism. See **BAPTISM** and **CHRYsome**.

As the descent of the Holy Ghost upon the Apostles happened upon the day, which the Jews called *Pentecost*, or the fiftieth day after the passover, hence this festival retained the name of *Pentecost* among the Christians. See **PENTECOST**.

Hæref. 75.
Acts xx. 16.
Lib. 8.

The original of this feast is, by some, carried as high as the time of the Apostles; and Epiphanius was of opinion, St Paul meant it, when he said, he *hasted to be at Jerusalem on the day of Pentecost*. However that be, it is certain it was observed in the time of Origen, who speaks of it in his books against Celsus.

PISCARA,
Praxis cerem.

On the eve of this festival, in Popish countries, the altar is covered with purple, till mass is said; during which it is covered with red, and the officiating priest is in vestments of the same colour. The blessing of baptismal fonts is performed after the same manner as on Easter Eve. On *Whitsunday*, the officiating minister is dressed in scarlet ornaments; this being an emblem of the Holy Ghost, who descended upon the Apostles in the shape of fiery tongues.

HURT, Orig.
de Caen.

At Caen in Normandy, a procession is made, on *Whitsunday*, by the several bodies or companies of tradesmen. A taper is carried, the expence of which is paid by the apprentices of the several companies; and on this taper are fixed all the little pieces of money, which have been given by way of earnest, for the binding of bargains, during the course of the whole year.

SPELMAN'S
Council's.
T. 2.

FULLER'S
Church Hi-
story.

W I C K L I F F I T E S. A sect of Heretics, or rather Reformers, who sprang up in England, in the reign of Edward III. They took their name from John Wickliff, doctor and professor of Divinity in the university of Oxford, and rector of Lutterworth in Lincolnshire. He was in great esteem in the university, when the contests, which happened between the monks and seculars, members of the university, engaged him to declare against the Church of Rome. He began with attacking the jurisdiction of the Pope and the bishops, and thereby drew several great men over to his side, particularly John of Gaunt, Duke of Lancaster, and Henry Lord Piercy. Upon the clergy's complaining of his doctrine, the archbishop of Canterbury summoned him to a council, which he held at London in 1377.

Wickliff

Wickliff came thither, accompanied by the Duke of Lancaster, who had at that time the greatest share in the government of the kingdom: there he defended himself, and was absolved.

Gregory XI, being informed of the doctrine, which Wickliff spread all over England, and of the protection he found, by which he had escaped condemnation, wrote to the bishops of England, to cause him to be apprehended; or, if they could not do that, to summon him to Rome; and at the same time sent them nineteen propositions advanced by Wickliff, which he condemned as heretical or erroneous. The doctrine contained in those propositions may be reduced to four heads. I. That God had not given temporal possessions to the Church, to be enjoyed by her for ever; and that princes might deprive her of them. II. That the Church could not make use of excommunications and censures, for exacting, or preserving, temporal revenues. III. That every priest, lawfully ordained, had sufficient power to administer the Sacraments, and consequently to absolve every contrite person from all sins whatsoever. IV. That Ecclesiastics, and even the Roman Pontiff, might be rebuked and accused even by lay-men.

Gregory's letter having been brought into England after King Edward's death, and delivered to the prelates of the kingdom, they held a council at Lambeth. Wickliff was summoned to it, appeared at it, and avoided condemnation a second time, through the interposition of the great men, and the people, who declared themselves so vehemently for him, that the bishops durst not do any thing but enjoin him silence. The troubles, which happened in the kingdom under the minority of Richard II, gave Wickliff free scope to spread his opinions, and to gain over many disciples.

William Courtnay archbishop of Canterbury, being desirous to put a stop to Wickliff's farther attempts, assembled a council of eight bishops, and several doctors, at London, in May 1382; in which he condemned twenty-four propositions of Wickliff and his disciples, *viz.* ten as heretical, and fourteen as erroneous, and contrary to the decisions of the Church. The first ten were these. 1. That the substance of the material bread and wine remains in the eucharist after consecration. 2. That, in that Sacrament, the accidents do not subsist without the subject. 3. That Jesus Christ is not there, identically, truly, and really, by his proper corporeal presence. 4. That a bishop, or priest, under deadly sin, can neither ordain, consecrate, nor baptize. 5. That, when a man is contrite, as he ought to be, outward confession is useless. 6. That there is no foundation for the mass in the gospel of Jesus Christ. 7. That God is forced to obey the devil. 8. That, if the Pope be a reprobate or a wicked man, and consequently a limb of the devil, he has no power over believers. 9. That no Pope ought to be acknowledged since Urban VI, and that we ought to live, like the Greeks, according to our own laws. 10. That it is contrary to the Scripture for Ecclesiastics to have any temporal possessions or revenues. The erroneous propositions relate to excommunication, preaching, the revenues of the Church, and religious orders.

Two divines, Wickliff's disciples, being interrogated upon these propositions, answered, that they believed them to be heretical and erroneous in some sense. As to Wickliff himself, he came to the council, and some historians tell us, he gave in a confession of faith, in which he retracted his errors, and acknowledged the real presence of Jesus Christ in the Eucharist. Be that as it will, the council condemned the heresies and errors of Wickliff and his disciples, and obtained a declaration from King Richard against such as should teach or preach their doctrine, by which the archbishops and bishops were allowed to seize them. In consequence of this edict, the archbishop of Canterbury caused such Wickliffites to be put into prison, as taught or wrote with most warmth. Wickliff died soon after at Lutterworth, on the 31st of December 1384, leaving behind him several writings in defence of his doctrines, and many disciples, who continued to teach them.

Thomas Arundel, who succeeded William Courtnay in the archbishopric of Canterbury, held a provincial council at London in 1396, in which he condemned eighteen propositions drawn out of Wickliff's works. These articles are, 1. Against the real presence of the body and blood of Jesus Christ in the Eucharist. 2. Concerning Baptism; that the children of the righteous may be saved without being baptized. 3. Concerning Confirmation; that priests may administer it. 4. Concerning Orders; that there ought to be but two orders in the Church, that of priests, and that of deacons. 5. Concerning Marriage; that marriages between

aged persons, the end whereof is not to have children, are not true marriages; that the impediments of consanguinity and affinity are human constitutions without foundation; and that, in contracting marriages, it is not necessary to make use of terms *in præfenti*. 6. That it is not lawful for ecclesiastics to have temporal possessions. 7. That unction of the sick is not a Sacrament. 8. That whatever happens, does necessarily happen. In fine, Thomas Arundel entirely proscribed the heresy of Wickliff, by the constitutions, which he made in the synod held at Oxford in 1408, published at London next year, and confirmed by the king's authority. In 1413 Pope John XXIII condemned Wickliff's books, in a council at Rome; and the English prelates, supported by the king's authority, used their utmost endeavours wholly to extirpate this heresy out of the kingdom, and to hinder it from being publickly established and preached; by which means it was entirely extinguished, or at least almost extinguished, in England. But the writings of Wickliff having been carried into Bohemia by one of his scholars called Peter Payne, were spread in a very short time, and corrupted several members of the university of Prague. Among the rest, they were embraced by John Hufs, or Hussnitz; and this gave birth to the sect of the *Hussites*; which see.

WINDS. The antients made a kind of gods of the *Winds*. Homer's representation of them gives us a lively idea of these blustering deities. Achilles is introduced sacrificing to the Winds, and Iris intreating them to kindle the funeral pyle of Patroclus.

Il. 23. v. 193.

Ἐνθ' αὖτ' ἀλλ' ἐτόνσε ποδάρεκς Δῖος Ἀχιλλεύς,
 Στὰς ἀπ' ἀνέμου πυρῆς, διοῖς δ' ἠρᾶτ' ἀνέμοισιν,
 Βορέην κ' Ζεφύρω, κ' ἐπέσχετο ἱερὰ καλὰ.
 Πολλὰ γ' ἡ σπένδων χρυσέῳ δέπαι λιτάνευεν
 Ἐλθέμεν, ὄφρα πάχιστα πυρὶ φλεγέθοιατο νεκρὸν,
 Ὅτλη τ' ἐοιέοντο καήμεναι· ὥκεα δ' Ἴρις
 Ἀράων ἀΐσσα μετὰ γυγλῶ· ἦλθ' ἀνέμοισιν.
 Οἱ μὲν ἄρα Ζεφυροιο δυσσέῃ ἀθρόοι ἔνδον
 Εἰλαπίνην δαίνυντο· δέσσα γ' Ἴρις ἐπέση
 Βηλῶ ἐνὶ λιθέῳ· τοὶ δ' ὥς ἴδον ὀφθαλμοῖσι,
 Πάντες ἀνήϊξαν, κάλεον τε μιν εἰς ἐκάστος.
 Ἡ δ' αὖθ' ἔζεσθαι μὲν ἀπὸ πῆλ' αἶψα, εἶπε γ' ὃ μῦθον,
 Οὐχ' ἔδῃ· εἴμι γὰρ αὖθις ἐπ' ὤκεανοιο ῥέεθρα
 Ἀιθιόπων ἐς γαῖαν, ὅθι ῥέζουσ' ἐκατόμβας
 Ἀθανάτοισι, ἵνα δὴ κ' ἐγὰρ μεταδαιίσομαι ἱερῶν·
 Ἀλλ' Ἀχιλλεύς Βορέην ἠδὲ Ζέφυρον κελαδαινὸν
 Ἐλθεῖν ἀράται, κ' ἐπέσχετ' ἱερὰ καλὰ,
 Ὅφρα πυρὴν ὄρεσθε καήμεναι, ἥ ἐνὶ κείτῃ
 Πάτροκλ'· τὸν πάντες ἀνασενάχουσιν Ἀχαιοί.
 Ἡ μὲν ἄρ' ὥς εἶπεν· ἀπεβήσατο· τοὶ δ' ὄρεοντο,
 Ἥχῃ θεσπεσίῃ, νέφεα κλονέοντε πάροιθεν·
 Αἰψὰ γ' ὃ πόντον ἵκανον ἀήμεναι· ὦρτο γ' ὃ κῶμα
 Πνοιῇ ὑπὸ λιγυρῇ, Τροίην δ' ἐρίβωλον ἰνάδην,
 Ἐν γ' ὃ πυρὶ πεσέτην, μέγα δ' ἵαχε θεσπιδαῖς πῦρ.
 Παννύχιοι δ' ἄρα τοὶ γὰρ πυρῆς ἄμυδις φλόγ' ἔβαλλον,
 Φυσῶντες λιγέως.

----- Achilles stood in pray'r;
 Invok'd the gods, whose spirit moves the air,
 And victims promised, and libations cast,
 To gentle Zephyr and the Boreal Blast.
 He call'd th' aerial pow'rs, along the skies
 To breathe, and whisper to the fires to rise.
 The winged Iris heard the Hero's call,
 And instant hasten'd to their airy hall;
 Where, in old Zephyr's open courts on high,
 Sat all the blustering brethren of the sky.
 She shone among them, on her painted bow;
 The rocky pavement glitter'd with the snow.

*All from the banquet rise, and each invites
The various goddesses to partake their rites.
Not so (the dame reply'd) I haste to go
To sacred Ocean, and the floods below :
Ev'n now our solemn hecatombs attend,
And Heav'n is feasting on the world's green end,
With righteous Æthiops (uncorrupted train !)
Far on th' extremest limits of the main.
But Peleus' son intreats, with sacrifice,
The Western spirit, and the North, to rise ;
Let on Patroclus' pyle your blast be driv'n,
And bear the blazing honours high to heav'n.
Swift as the word, she vanish'd from their view ;
Swift as the word, the Winds tumultuous flew :
Forth burst the stormy band with thund'ring roar,
And heaps on heaps the clouds are tost before.
To the wide main then stooping from the skies,
The heaving deeps in watry mountains rise :
Troy feels the blast along her shaking walls,
'Till on the pyle the gather'd tempest falls.
The structure crackles in the roaring fires,
And all the night the plenteous flame aspires.*

MR POPE.

Æolus was king of the Winds, whom he confined in a vast cavern, and let loose when he pleased :

----- Vasto rex Æolus antro
Lucentes Ventos, tempestatesque sonoras,
Imperio premit, ac vinclis & carcere frænat.

VIRG. Æn.
l. i. v. 52.

----- Æolia's tyrant binds
The blust'ring tempests, and reluctant Winds :
Their rage imperial Æolus restrains
With rocky dungeons, and with heaps of chains.

DRYDEN.

See ÆOLUS.

Æneas, in Virgil, sacrifices a white sheep to the Winds :

----- pecudem Zephyris felicibus albam.

Æn. l. 3.
v. 120.
Lib. 7.

Herodotus tells us, the Grecians being in a consternation, because of the formidable army of Xerxes, the oracle of *Delphi* commanded them to offer a sacrifice to the Winds, from whom they were to expect the greatest assistance. Accordingly the Greeks built an altar, and sacrificed to these gods.

The worship of the Winds, like that of all the other parts of nature, passed from the Eastern nations to the Greeks. For the Persians, according to Strabo and Herodotus, worshipped the Winds : and Pausanias tells us, no deity was more honoured at Megalopolis in Greece, than Boreas or the North-Wind. Festus informs us, that the Lacedæmonians sacrificed a horse, on account of it's fleetness, to the Winds, on mount *Taygetus*.

There was a tow'r at Athens, of an octagon figure, which on each side had the figure of one of the eight Winds, over against that quarter of the heaven, from whence they blew. At the top of tower, which ended pyramidically, was placed a brazen Triton, with a rod in his hand ; and the machine was so contrived, that the Triton, turning about, and always being opposite to the Wind that blew, with its rod shewed in what corner it then was.

The Maldivese, or inhabitants of the Maldivæe Islands, when they are at sea, make solemn vows to the Genius, or *King of the Winds*, which they fulfil, when they arrive safe in port. There are certain places near the sea-shore, which are particularly devoted to this pious service. Hither the devotees resort, and offer to the aerial monarch little boats, filled with several kinds of perfumes. These boats are

Relig. Cerem.
T. 4.

are set on fire, and afterwards turned adrift on the sea, to be tossed by the winds and waves, till they are quite consumed. Sometimes they offer a sacrifice of cocks and hens, which are flung into the sea.

These idolaters have so great a veneration for this deity, that they never spit, or fling any thing, against the wind; and, from the same superstition, when they are at sea, they avoid looking behind them towards the corner, from whence the wind blows.

WISDOM (THE BOOK OF). An Apocryphal book of Scripture; so called, on account of the wise maxims, and useful instructions, contained therein.

SIXT. SEN.
l. 8.

Biblioth. Sal-
meron. T. I.
Prolog. 8.

HIERON. Pro-
log. Galeat.

The book of Wisdom is commonly ascribed to King Solomon, either because the author imitated that king's manner of writing, or because he sometimes speaks in his name. It is certain Solomon was not the author of it; for it was not written in Hebrew, nor was it inserted in the Jewish canon, nor is the style like that of Solomon's: and therefore St Jerom observes justly, that *it smells strongly of the Grecian eloquence*; that it is composed with art and method, after the manner of the Greek philosophers, very different from that noble simplicity, so full of life and energy, to be found in the Hebrew books. It has been attributed by many of the antients to Philo a Jew, but more antient than he, whose works are now extant. But it is commonly ascribed to an Hellenistical Jew, who lived since Ezra, and about the time of the Maccabees.

It may properly be divided into two parts: The first is a description and encomium of Wisdom: The second, beginning at the tenth chapter, is a long discourse in the form of prayers, wherein the author admires and extols the wisdom of God, and of those who honour him; and discovers the folly of the wicked, who have been the professed enemies of the good and virtuous in all ages of the world.

WODEN or ODIN. An antient Northern Deity, worshipped by the Getes, Danes, Saxons, &c.

BARTHOL.
Antiq. Danic.

Woden, together with another god named *Thor*, was supposed to preside over battles. Some learned men are of opinion, that these, and some other gods of the north, were magicians, who came to Sweden and Denmark from Asiatic Scythia, and by their delusions made the ignorant people believe they were the same gods they then adored, whose names they assumed. See **THOR**.

They report of *Woden*, that, finding he could not avoid death, he ordered his body to be burnt, as soon as he was dead, assuring the people, that his soul would return to *Asgardie*, from whence he came, there to live for ever; which *Asgardie* was the capital city of the country, from whence these magicians came, and where the Danes placed their *Vall-boll* or Elyfian fields.

Woden is vulgarly supposed to have given name to the fourth day of the week, called from him *Wednesday*; as *Tuisco* did to *Tuesday*, *Thor* to *Thursday*, and *Freia* to *Friday*.

Hist. des Ord.
Relig. T. 4.
c. 50.

WORD INCARNATE (NUNS OF THE). A religious order, founded, in honour of the *Incarnation* of the *Word*, or Son of God, by Joanna Maria Chezard de Matel, a pious gentlewoman of Rouen in the forest; who, in 1625, established, at Lyons, a little community, consisting of no more than six young women. The design of this institute, as the foundress herself declared it to the Pope, to whom she applied for an approbation, was, to honour the incarnate Word, in all his mysteries, particularly in the holy sacrament of the altar; in which she desired to repair the outrages, which the Jews had done to his person, while he lived among men, and those which heretics, and other bad Christians, do to him every day. Pope Urban VIII approved this institute by a bull in 1633.

Some time after, Madame de Matel obtained a settlement of her order at Paris: but, after her death, which happened in 1670, the order lost their monastery in that city; the religious not having taken care to register the king's letters patent for their establishment, and giving great offence by their irregularity and bad conduct. They have but five monasteries, namely, at Lyons, Avignon, Grenoble, Roquemore, and Anduse. Their habit consists of a white gown, a red mantle and scapulary, and on their breast a crown of thorns, in the middle of which is the name *Jesus*, and underneath it these words *Amor meus*; the whole embroidered in blue silk.

X.



X A C A. A false god of the Eastern nations, particularly the Japanese. KIRCHER. He is supposed to have been the first founder of idolatry in those countries. The history of his life relates, that his mother being big with him dreamed that she bore a white elephant. And this is the reason why the kings of Tonquin, Siam, Japan, &c. are so fond of white elephants, and believe themselves very happy when they can meet with any. This Xaca, having retired into a desert, invented the worship of devils, and, at his return out of this solitude, found 80000 disciples, out of whom he chose 1000 to instruct others in the doctrines of their master. The Bramins pretend, that Xaca passed thro' 80000 metamorphoses, and that his soul informed so many different kinds of beasts; after which changes, he was received into the number of the gods.

Xaca is sometimes represented with three heads, and sometimes with but one, in the usual figure of a man, sitting after the Japanese fashion, and extending his hands like a devotee or doctor. He has a chain of gold shells, set with precious stones, about his neck; several ribbands, at the ends whereof hang little ornaments like tufts or tassels, upon his arms; and a silk girdle about his waist. Behind and before him hang golden scales. The table, on which he sits, is adorned with censers, hanging round about it by golden chains. In these they burn incense night and day, in honour of Xaca. His devotees practise the greatest austerities, and even starve themselves to be deemed his martyrs.

X A N T A I. An idol, or false god, of the Japanese. He is no other Ecclef. Hist. of Japan. l. 3. than one of their Emperors, named Nobumanga, who, in his life-time, constituted himself a god, and erected a magnificent temple to himself upon a hill. In order to draw the devotions of the people to himself, he caused the most celebrated idols of the empire to be taken down, and advanced his own image upon a lofty pedestal above them all. At the same time, he published an edict, whereby he prohibited the adoration of any other deity. In this edict, he styled himself the lord of the universe, the creator of nature, and the only true God. After this, he published another edict, commanding his subjects in general to commemorate his birth-day, by the worship of his idol; promising riches to the poor, health to the sick, and life to the dying, if they complied with his injunctions; and at the same time threatening severe punishments to the disobedient. These promises and threats soon procured him an infinite number of devotees; and this modern god had the secret satisfaction to see his subjects trembling at his altars. His son was the first who paid him divine honours; and his example was soon followed by the nobility and all the court. Some time after, a conspiracy was formed against him by his own subjects, who set fire to his palace, and burnt him in it.

X E D O X I and X E N X I. The names of two sects among the Japanese, Ecclef. Hist. of Japan. which are directly the reverse of each other.

The *Xedoxi*, that is to say *men of God* or of *paradise*, are a very religious sect, and it comprehends those of the best credit and reputation. They acknowledge a future state, and the immortality of the soul. Amidas is their favourite deity. The Bonzes of this sect go frequently about the streets, and, by the tinkling of a little bell, get crouds of devotees about them, amongst whom they distribute their indulgences, using this ejaculatory prayer, *O ever-blessed Amidas, have mercy on us!*

The *Xenxi*, on the contrary, are downright Atheists. They acknowledge no life after this, nor any immaterial substances. The Bonzes of this sect associate with none but dissolute persons of rank and distinction. And these they furnish with arguments to lull their consciences asleep, whenever they begin to be troublesome.

EUSEB. l. 2.
TERTULL.
adv. Psychi-
cos.

X E R O P H A G I A [Gr.] In English, the *eating of dry-food*. So the ancient Christians called certain fast-days, on which they eat nothing but bread and salt, and drank only water: sometimes they added pulse, herbs, and fruits.

This sort of fasting was observed chiefly in the Holy Week, for devotion, and not by obligation: for which reason, the Church condemned the Montanists, who would oblige all persons to observe the *Xerophagia*.

The Essenes observed *Xerophagia*: for Philo tells us, that, on certain days, they lived upon bread, salt, and water.

JOSEPH. de
Bells Jud.
l. 2. c. 17.

X Y L O P H O R I A. [Gr.] In English, the *carrying of wood*. A festival of the Hebrews, in which they brought wood into the temple, with great solemnity, for the support of the sacred fire, which was continually burning upon the altar of Burnt-Sacrifices. This provision of wood was made, according to some, in the month *Ab*, or *July*, but, according to others, in the month *Elul*, or *August*.

The Rabbins inform us, that they were very careful in preparing the wood, making it clean, and permitting no rottenness or mouldiness to be amongst it.



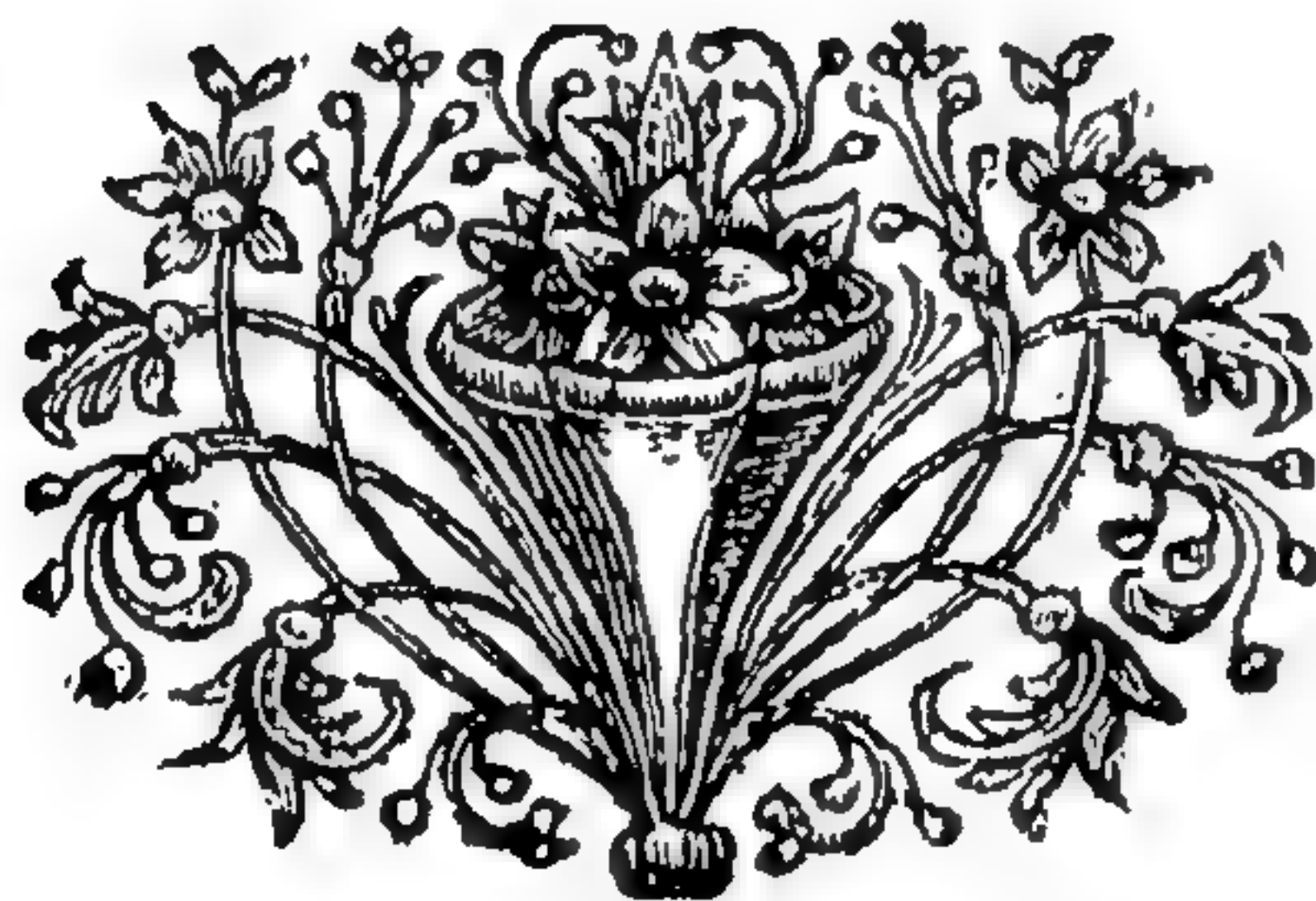
Y.



Y E A R (JEWISH). The Jews had two different accounts of time, or two different Years; the one called the *Civil*, the other the *Sacred* or *Ecclesiastical Year*. The two Equinoxes began these different Years. The New-Moon, which followed the Autumnal Equinox, began the Civil Year; the common opinion being, that the world was created at that season. But, after the Jews came out of Egypt, Moses to preserve the memory of their deliverance, commanded that the month, in which that deliverance was wrought, should have the first rank; and by this means the Vernal Equinox began the sacred or ecclesiastical Year. LAMY, Appar. Bibl. B. 1. c. 5. Exod. xii.

It was by the sacred Year their festivals and religion were regulated; and they took particular care, that the first month thereof should not expire before the Equinox: for, without this precaution, they would sometimes have solemnized the same festivals twice in the same solar Year.

Y H A M E N. So the idolatrous East-Indians call the King, or God, of death. He is supposed to appoint the various torments, which are inflicted on the damned. How rigorous soever these may be, the Indians believe they are to last but a limited time; and this assurance, that a period will one day be put to their torments, is the reason why the Indians abandon themselves, with so little remorse, to all kinds of obscenity, and the most horrid actions. Dissert. on the gods of the East-Indians.



Z.



A B I I. The same as *Sabians*. See SABIANs.

D'HERBE-
LOT, Bibl.
Orient.

Z A C O U M. According to the fabulous traditions of the Mo-
hammedans, is a tree in Hell, whose fruit is the *Heads of Devils*.
A poet of our own has mentioned this Mussulman notion :

HUGHES,
Siege of Da-
mascus.
Act, v.

----- *Blaspheming mouth!*
For this thou soon shalt chew the bitter fruit
Of Zacon's tree, the food of fiends below.

EPIPH. Hæ-
res. 80.

Z A C H E A N S. Disciples of Zacheus, a native of Palestine; who, about
the year 350, retired to a mountain near the city of Jerusalem, and there per-
formed his devotions in secret, pretending that prayer was then only agreeable to
God, when it was performed secretly and in solitude.

This Fanatic took the habit of a Solitary, and exercised the functions of a
priest without being advanced to the priesthood. He had several disciples, who
took the names of Zacheans and Levites. Zacheus's doctrine concerning prayer
made but little progress. He was generally looked upon as an impostor, and his
sect subsisted but a short time. It was extinct in the time of Epiphanius, who
lived soon after Zacheus.

BARON. an.
535.

Z A N Z A L I A N S. A sect of Christian heretics, composed of Sabellians,
Eutychians, &c. who made James Barduc Zanzales, a native of Syria, their bishop.
Zanzales was of an obscure family, and was so called from a Syriac word, which
signifies a *bad aspect*. It is not certain to what see he was promoted: but, pro-
bably, it was that of Antioch; because he took upon him to consecrate other
bishops in the jurisdiction of that city.

Matth. iii. 11.

Zanzales, about the year 535, began to teach, that Baptism by water was use-
less, and that we ought to baptize with fire, in the name of the Holy Ghost,
by the application of a red hot iron. This opinion he grounded upon the words
of St John Baptist, who said that the Messiah would *baptize with the Holy Ghost*
and with fire. This heresy gave great offence, and Zanzales was opposed by all
good Catholics, particularly by St Ephrem, bishop of Theopolis, or (according to
Baronius) of Antioch.

Z E A L O T S. An ancient sect of the Jews, so called from their pretended
great *Zeal* for God's laws, and the honour of religion. They were a branch of
the Pharisees, tho' some account them a distinct sect. See PHARISEES.

JOSEPH. de
Bello Jud. l. 4.

The *Zealots* were a most outrageous and ungovernable people, and, on pretence
of asserting the honour of God's Laws, and the strictness and purity of religion,
assumed a liberty of questioning notorious offenders, without staying for the ordi-
nary formalities of law: Nay, when they thought fit, they executed capital pu-
nishments upon them with their own hands. Thus, when a blasphemer cursed
God

God by the name of any idol, the Zealots, who next met him, immediately killed him, without ever bringing him before the Sanhedrim. They looked upon themselves as the true successors of Phinehas, who, out of a great Zeal for the honour of God, did immediate execution upon Zimri and Cozbi: which action was so pleasing to God, that he made with him, and his seed after him, the covenant of an everlasting priesthood. In imitation of Phinehas, these men took upon them to execute judgment in extraordinary cases; and not only by the connivance, but with the permission both of the rulers and the people; till, in after-times, under this pretence, their zeal degenerated into all manner of licentiousness and extravagance. And they not only became the pests of the commonwealth at home, but opened the door for the Romans to break in upon them, to their final and irrecoverable ruin: For they were continually encouraging the people to throw off the Roman yoke, and assert their native liberty.

Numb. xxv.
13.

They made no scruple of robbing, plundering, and killing, the principal of the nobility, under pretence of holding correspondence with the Romans, and betraying the liberty of their country: And, upon the merit of this, they assumed to themselves the titles of benefactors and saviours of the people. They abrogated the succession of antient families, thrusting ignoble and obscure persons into the office of the high priesthood, that by this means they might draw over the most infamous villains to their party. And, not contented to affront men, they injured the majesty of heaven, and proclaimed defiance to the Divinity itself, by breaking into, and profaning the most holy place.

Many attempts were made, especially by Annas the high-priest, to reduce them to order: but neither force of arms, nor fair and gentle methods, could prevail upon them. They persisted in their violent proceedings, and, joining with the Idumeans, committed all manner of outrage, and slew many of the high priests themselves: And even, when Jerusalem was besieged by the Roman army, they never left off to promote tumults and distractions, till their intestine quarrels ended, at last, in the sacking of the city.

Z E C H A R I A H (THE PROPHECY OF). A Canonical book of the Old Testament, containing the predictions of Zechariah, the son of Barachiah, and grandson of Iddo. He is the eleventh of the twelve lesser prophets.

Zechariah entered upon the prophetic office, at the same time with Haggai, some time after the return from the captivity; and he was sent to the Jews upon the same message, to reprove them for their backwardness in erecting the temple, and restoring the divine worship, but especially for the disorder of their lives and manners, which could not but derive a curse upon them. By several notable visions and types he endeavours to confirm their faith, and establish their assurance concerning God's providence with them, and care over them: And as a proof and demonstration of this, he intersperses the most comfortable promises of the coming, the kingdom, the temple, the priesthood, the victory, the glory of *Christ* the *Branch*. Nor does he forget to assure them of the ruin of Babylon, their most implacable enemy. Here likewise is foretold the great number of converts to the Christian faith; the successful spreading and propagating of the gospel; the wonderful efficacy of the Holy Spirit in those days; the rejection of the unbelieving Jews; the utter destruction of their city, temple, and whole nation, by the Romans, for their crucifying the Messiah; and other particulars relating to the times of the gospel, which none of the lesser prophets speak of but this.

This is a different person from that Zechariah, mentioned by Isaiah, and from him that was slain by the command of King Joash between the temple and the altar.

Chap. viii.
2 Chron. xxiv.
20.

This prophet is the longest, and most obscure of all the lesser prophets. His style is interrupted, and without connexion. Some modern critics have been of opinion, that the 9th, 10th, and 11th chapters of this prophecy were written by Jeremiah; because, in *Matth.* xxvii. 9, 10. under the name of Jeremiah, we find quoted *Zech.* xi. 12. and as the aforesaid chapters make but one continued discourse, they concluded from thence, that all the three belonged to Jeremiah. But others think, the name of Jeremiah, by some mistake, has slipped into the text of St Matthew, instead of that of Zechariah.

HIERON.
Pref. in Zech.
HAMMOND,
in Matth.
xxvii.

The Mohammedans do not distinguish between the prophet Zechariah, and Zachariah, the father of John the Baptist. And they relate, that, when Jesus Christ

D'HERBE
NOT, Bibl.
Orient. p.
was 9.2.

was born of the Virgin, the prophet Zechariah could not believe, that a child could be born without a father; and that declaring his sentiments upon that head, the Jews entertained a suspicion of him, and obliged him to betake himself to flight. Whereupon he withdrew, and hid himself in a hollow oak, which the Jews sawed in two. Such is the ignorance of the Mussulmans in the history both of the Old and New Testament.

At this day, at the foot of the mount of Olives, they shew a tomb, which they pretend to be that of the prophet Zechariah.

D'HERBE-
LOT, Bibl.
Orient.

Z E M Z E M. So the Mohammedans call a famous *Well* at Mecca, which, they pretend, was made from the spring of water, which God shewed to Hagar and Ismael, whom Abraham had driven from his house, and obliged to retire into Arabia.

The city of Mecca, for a long time, had no other water, than what this Well afforded: but the great concourse of Caravans, at length, obliged the Caliphs to build an aqueduct, which now supplies a sufficient quantity of water.

Mohammed, to render the city of Mecca, the place of his birth, more considerable, and to draw thither a greater number of Pilgrims, bestowed great encumiums upon the water of the well *Zemzem*. For they have a tradition, received from Mohammed by the Caliph Omar, importing, that this water is a remedy against diseases, and restores health to all who drink of it; nay, that the drinking thereof abundantly is a means to obtain remission of sins. And it is reported of Abdallah al Hafedh, who retained a vast number of traditions by heart, that, being asked concerning his surprizing memory, he replied, that, from the time he had accustomed himself to drink large draughts of this water, he had never forgot any thing he had once learned.

Z E N D, or Z E N D A V E S T A. A Book, containing the religion of the *Magians*, or worshippers of fire; who were disciples of the famous Zoroaster. See **MAGIANS**.

HYDE, Re-
lig. vet. Perf.
c. 25, 26.

PRIDEAUX,
Connect.
P. 1. B. 4.

This book was composed by Zoroaster, during his retirement in a cave, and contained all the pretended revelations of that Impostor. He called it *Zendavesta*, and by contraction *Zend*; which word originally signifies a fire-kindler; by which he would intimate, that this book was intended to kindle the fire of religion in the hearts of those who read it.

The first part of this book contains the liturgy of the Magians, which is used among them, in all their oratories, and fire-temples, to this day: for that sect still subsists in Persia and India; and they still have among them the *Zend*, which they reverence, as the Christians do the Bible, and the Mohammedans the Koran.

This book Zoroaster presented to Darius Hytaspis, bound up in twelve volumes, each of which consisted of an hundred skins of vellum.

POCOCK, Spe-
cim. hist.
Arab.

In the *Zend* are found many things taken out of the Scriptures of the Old Testament; which (Dr Prideaux thinks) is an argument, that Zoroaster was originally a Jew. For he has inserted a great part of the Psalms of David: he makes Adam and Eve to have been the first parents of all mankind; and gives almost the same history of the creation and deluge, that Moses does. He speaks also of Abraham, Joseph, Moses, and Solomon, in the same manner as the Scriptures do. And, out of a particular veneration for Abraham, he called his book the *Book of Abraham*, and his religion the religion of Abraham. Zoroaster commands the same observances about clean and unclean beasts, that Moses does; gives the same law of paying tythes to the sacerdotal order; with many other institutions of the same Jewish extraction. The rest of it's contents are an historical account of the life, actions, and prophecies of it's author; the several branches of his new-reformed superstition; with rules and exhortations to moral living.

The Mohammedans have a sect, which they call *Zendikites*; who are said to be the Sadducees of Mohammedism, denying providence and the resurrection, believing the transmigration of souls, and following the *Zend* of the Magians. D'Herbelot, on the word, says, they are looked upon as neither Jews, Christians, nor Mohammedans.

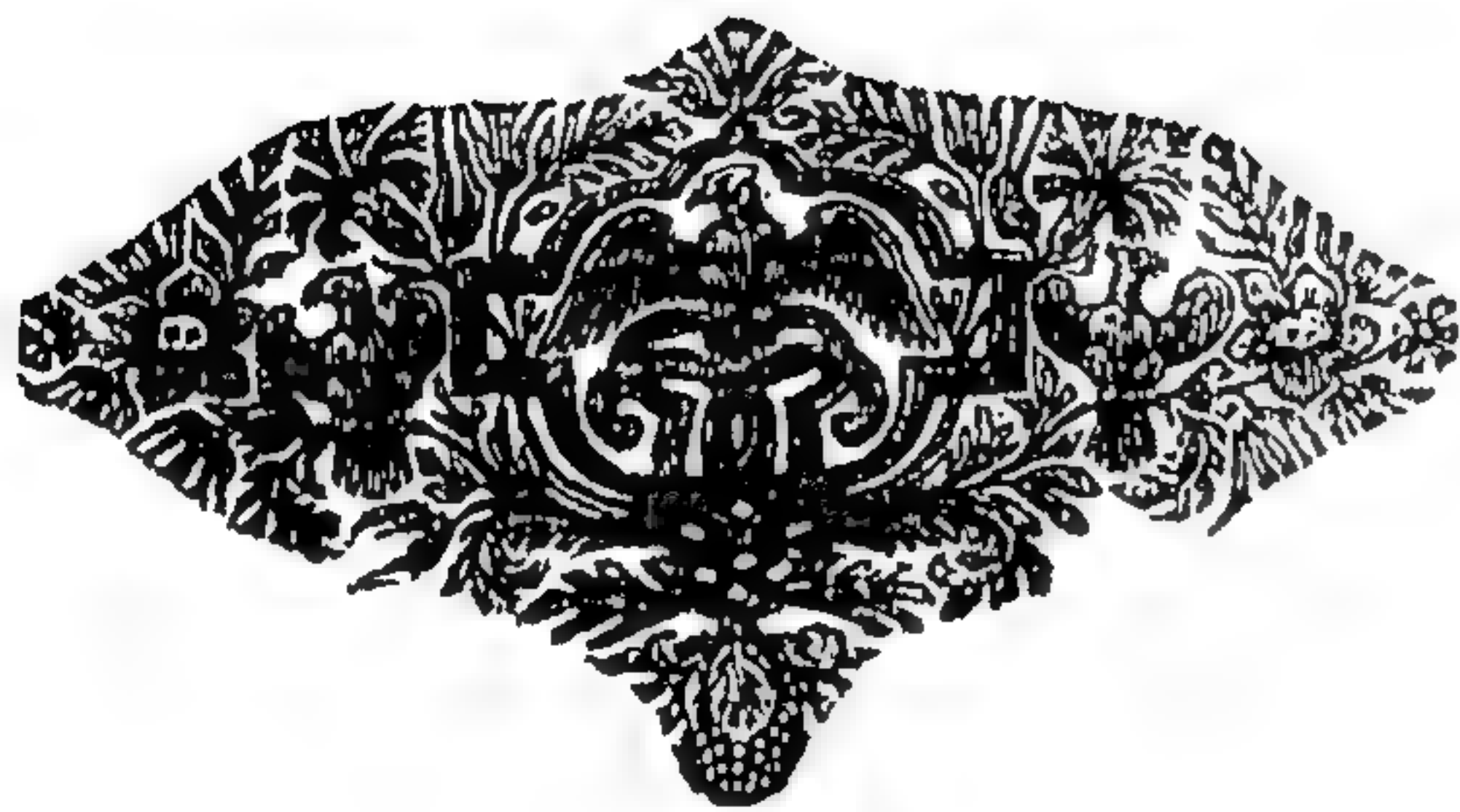
ZEPHANIAH (THE PROPHECY OF). A Canonical Book of the Old Testament, containing the predictions of Zephaniah, the son of Cushi, and grandson of Gedaliah. He is the ninth of the twelve lesser prophets.

Zephaniah was employed in the prophetick office, in the time of King Josiah, before that prince had re-established the worship of God, and the observation of the Law, in its purity. He prophesied a little after the captivity of the ten tribes, and before that of Judah; so that he was cotemporary with Jeremiah.

He freely publishes to the Jews, that what incensed the divine wrath against them, was, their contempt of God's service, their apostasy, their treachery, their idolatry, their violence and rapine, and other enormities, which were observable in them, and their princes. Such high provocations as these rendered their destruction terrible, universal, and unavoidable: And then, as most of the prophets do, he mingles exhortations to repentance, as the only expedient in these circumstances. He adds very severe threatnings against their enemies, and presages their destruction. He likewise supports the faithful with promises of the certain restoration of the Church; of a release from all their former pressures and grievances; of a cessation from all their fears; of the continuance of the divine presence and blessing. So that this short prophecy contains in it all the others, and may justly be said to be an abridgment of them. The style of this prophet is like that of Jeremiah; of whom, St Isidore observes, he seems to be the abbreviator.

ZUINGLIANS. A branch of the antient Christian Reformers or Protestants, so called from their author Huldric Zuinglius, a divine of Switzerland, who received the doctor's cap at Basil in 1505.

Soon after Luther had declared against the Church of Rome, Zuinglius, being then minister of the chief church at Zurich, fell in with him, and preached openly against indulgences, the mass, the celibacy of the clergy, and other errors of the Church of Rome. What he differed from Luther in, concerned the Eucharist: for interpreting *hoc est corpus meum* by *hoc significat corpus meum*, he maintained, that the bread and wine were only *significations* of the body and blood of Jesus Christ; whereas Luther held a *Consubstantiation*. As to the matter of Grace, Zuinglius seemed inclined to Pelagianism, in which he differed from Calvin.



A
SUPPLEMENT
TO BOTH
VOLUMES.

N. B. Those Articles marked with ‡ are additions to those under the same title, in the body of the work.

A.



B U N A. So the Christians of Abyssinia, in Africa, call their sovereign Pontiff, or Patriarch. The word signifies *Our father*. Doctrines, &c. of the Abyssinians, apud Relig. Cerem. T. 5.
 This Patriarch had formerly such an extensive authority, that the king himself was not acknowledged as duly established on his throne, till he was first consecrated by the hands of the *Abuna*. But at present his power is very much abridged, consisting almost solely in the ordination of inferior priests.

The *Abuna* is represented as a perfect *Ignoramus*, and the priests he ordains as more illiterate than himself, and persons of dissolute lives. He is dependent on the patriarch of Alexandria, who constitutes and appoints such person to be metropolitan of Abyssinia as he thinks proper. And for this reason it is, that the Abyssine priests mention in their prayers the patriarch of Alexandria before their own metropolitan, who, after his election, is accountable for his conduct, and the due administration of his office, to that patriarch.

A N A N T A P A D M A N A B A U R A T A M. The name of a solemn festival of the Indian Bramins. It is celebrated annually on the 14th day after the new moon of August, in order to obtain health in this life, and happiness in the next. A. ROGER, Relig. &c. of the Bramins. P. 2. c. 9.

The solemnity is performed on the bank of some river, whose waters are sweet. The Bramin, who officiates, takes a handful of long straws, and makes them up into fourteen knots. This is tied about the right arm of the devotee; and this is the principal ceremony of the festival. To encourage the people to the observance of it, they relate, that the wife of a rich Bramin, who was wholly ignorant of this ceremony, going to wash herself in a river, met with persons, who were about to perform this solemnity. After enquiring into the reason of it, the girdle was tied about her arm, and she returned home with it. Her husband, seeing it, and being told how she came by it, took it from her arm, and threw it into the fire: but he was punished for so doing by losing all his possessions in an instant.

A N N A T E S. A tax levied on the Christian Clergy, and paid to the Pope. It was a year's revenue, or tax upon the revenue of the first year of a vacant benefice.

Ever since the XIIth Century, some bishops or abbots had, either by custom or particular privilege, received Annates or First-fruits of the benefices belonging to their patronage or jurisdiction. Thus, in the year 1126, Peter bishop of Beavois gave the Canons of the Church of St Quintin the Annates of all the prebends of his cathedral. The court of Rome, which was always encroaching upon the liberties of the Church, soon found means to get the Annates into it's hands. John XXII secured the Annates of all vacant benefices, bishoprics, and abbies excepted, for three years. His successors improved this advantage, and took in the bishops and abbots. But the payment of this tax was always grudged, and was warmly contested in the council of Constance, *An.* 1414. The council of Basil, in 1431, forbade

forbad the payment of Annates; and the council of Bourges, in 1438, approved the decree of the fynod of Bafil. To which we may add, it's being forbidden by several edicts of the French kings.

23 Hen. viii.
c. 11.

In England, the encroachment of the court of Rome, in this matter, went on till the reign of Henry VIII, when an act was passed in relation to the payment of the Annates or first-fruits. The preamble sets forth the reasons and considerations upon which the *statute* was grounded. “ As first, because great sums of “ money had been already drawn out of the kingdom upon this score. The sum “ is mentioned, and amounts to no less than a hundred and sixty thousand pound “ sterling, since the second year of King Henry VII.

“ Secondly, This grievance was likely to export more treasure shortly, because “ many of the bishops were very far advanced in life.

“ Thirdly, It is observed, these Annates were first granted for maintaining forces “ against the Infidels: It is therefore enacted, that this burthen should be taken “ off, and no more payments made to the Pope, unless under the qualifications “ and Restrictions afterwards mentioned. To mention one of the limitations, “ viz. That the court of Rome may not think themselves unrewarded for their “ trouble, in drawing up *Bulls*, sealing them in lead, &c. It was enacted, that “ five pounds in the hundred, according to the rate of the annual value of the “ bishopricks, all charges deducted, might be allowed upon this consideration. “ To proceed.

“ And if any person elected to a bishoprick, and presented by the King to the “ Pope, shall be either denied or delayed in his Bulls, the King's highness may “ then present him to the archbishop of the province for his consecration: And “ in case the said archbishop shall delay the proceeding to this solemnity, for lack “ of *Palls*, *Bulls*, or other pretended requisites, the person so named, shall be “ consecrated and invested by any two bishops of the realm, appointed by the “ king for the time being, for this purpose. And that every such archbishop “ and bishop so named, presented, and consecrated, shall be taken and reputed “ as perfect and compleat in every part of their character.

Here follow the rates, with which the English fees were charged; in which F. stands for Florins, D. for Ducats, and Cr. for Crowns.

FULLER'S
Church Hist.
B. 5.

Bishoprick	Paid
<i>Canterbury</i>	10000 F.
Besides for his Pall.	5000 F.
<i>London</i>	3000 F.
<i>Winchester</i>	12000 D.
<i>Ely</i>	7000 D.
<i>Lincoln</i>
<i>Coventry and Lichfield</i>	1733 D.
<i>Salisbury</i>	4500 Cr.
<i>Bath and Wells</i>	430 D.
<i>Exeter</i>	6000 D.
<i>Norwich</i>	5000 D.
<i>Worcester</i>	2000 F.
<i>Hereford</i>	18000 F.
<i>Chichester</i>	333 F.
<i>Rocheſter</i>
<i>St Davids</i>	1500 F.
<i>Landaff</i>	700 F.
<i>Bangor</i>	126 F.
<i>St Aſaph</i>	126 F.
<i>York</i>	10000 D.
Besides for his Pall	5000 D.
<i>Durham</i>	9000 F.
<i>Carlisle</i>	1000 F.

VANELLO.
Rel. dello
Stato pref.
dell'Egitto.

APPARITION OF THE SAINTS. A festival observed by the *Cophites*, or Christians of Egypt, on account of a pretended appearance of saints, during the space of three days, in the Church of *Gemiana*.

The situation of a chapel belonging to that church, and the manner in which objects are there reflected, are (we are told) the principal grounds of this superstition. The bigotted people improve all such shadows, or reflected objects, as by meer accident fall in with their prepossessed imaginations. Thus the appearance of a man on horse-back is ascribed to St George, because that Saint is always represented in that situation. During the three days of this festival, each devotee invokes the Saint, whom the apparition in the church most nearly resembles: and this act of devotion consists of loud acclamations, and hymns in commemoration of the Saints, and is followed by splendid entertainments, and the highest expressions of mirth.

‡ A P O C A L Y P S E. The Apocalypse, or Revelation of St John, 'is writ (says a judicious modern writer) much in the same style as the Gospel and Epistles, and entertains and instructs the reader with variety of Christian morals, and sublime mysteries. From this noble book may be drawn resistless proofs of our Saviour's eternal existence; the incommunicable attributes of eternity and infinite power are there plainly and directly applied to Jesus the Son of God. It is in vain to look for more lofty descriptions or majestic images than you find in this sacred book. Could the acclamations and hallelujahs of God's household be expressed with more propriety and magnificence than by the shouts of vast multitudes, the roaring of many waters, and the dreadful sound of the loudest and strongest thunders? And how transporting an entertainment must it be to the blessed, to have all the strength of sound tempered with all its sweetness and harmony, perfectly suited to their celestial ear, and most exalted taste! The description of the Son of God in the 19th chapter is in all the pomp and grandeur of language. We have every circumstance and particular that is most proper to express power and justice, majesty and goodness; to raise admiration and high pleasure, corrected with awe.'

BLACK-
WALL'S Sa-
cred Classics
defended.
V. I. c. 7

Apoc. xix. 6.
— xiv. 2, "

St Jerom says of the *Revelation*: 'It has as many mysteries as words: I said too little. In every word there is variety of senses, and the excellency of the book is above all praise.'

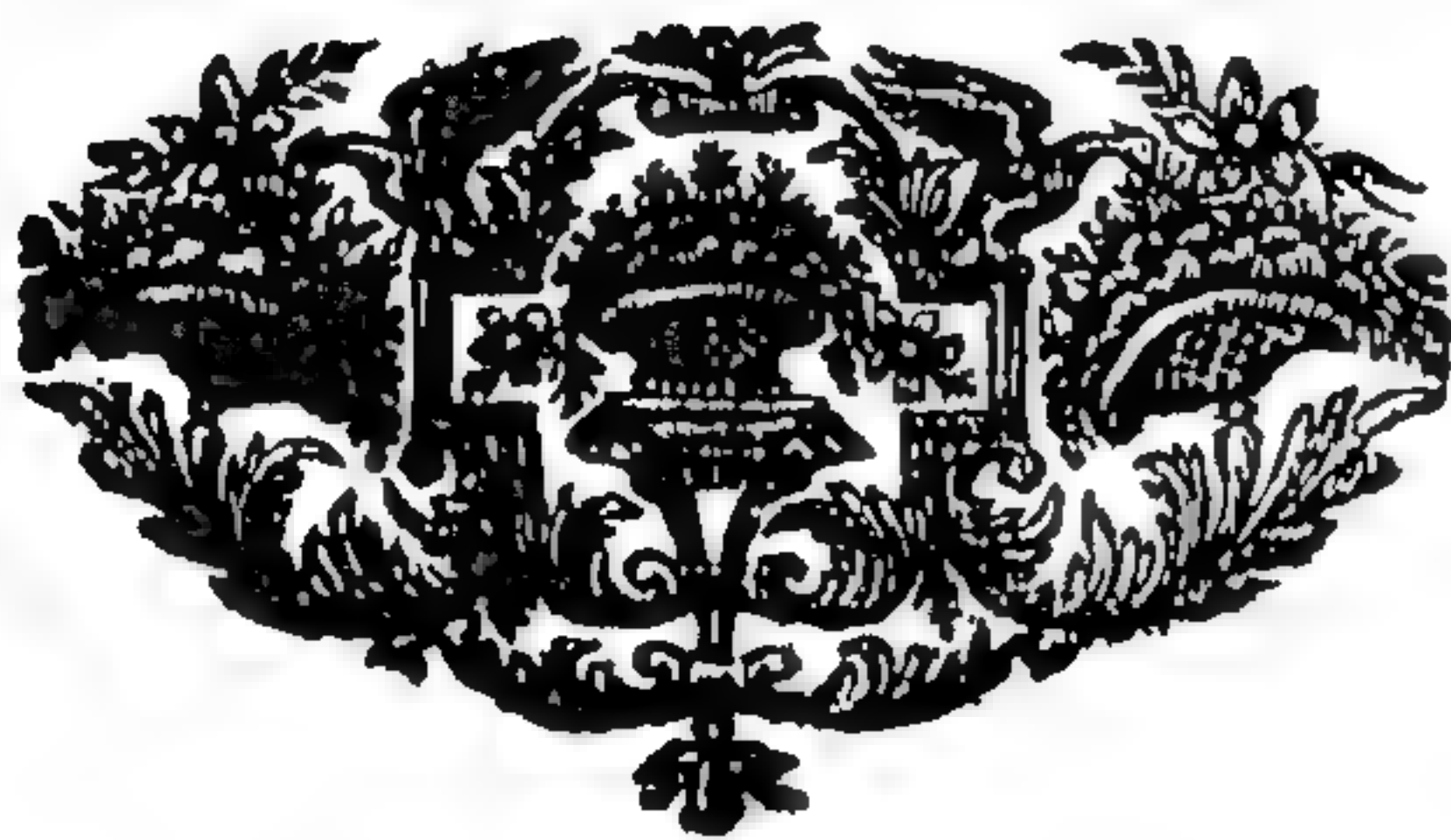
Epist. ad
Paulin.

A R T Z E B U R S T. Among the Greek Christians, is a fast, said to have been instituted by one Sergius a heretic, in commemoration of a favourite dog, that served him and his followers in the capacity of a carrier or post. This dog being dead, the heretics accused the Orthodox of being the contrivers and promoters of his death, and, as a testimony of their unfeigned sorrow for his untimely end, set apart the Wednesday and Friday in the eleventh week before Easter, as a day of fasting and humiliation.

RICAUT,
Present State
of the Gr. Ch.
c. 5.

The Orthodox, lest they should seem to countenance so ridiculous and impious a fast, were dispensed with from fasting on those two days; which otherwise they would have done, Wednesdays and Fridays for the generality being fast-days throughout the year.

Artzeburst, in the Armenian language, signifies a *messenger* or *carrier*.



B.

SCHEFF.
Hist. Lapon.

BAIVA. An idol of the Laplanders, adored as the Lord of light and heat. Some think it is the sun; others that it is fire. Some relate, that the great deity Thor was called by these people Tiermes or Aijeke, when they called upon him to preserve their lives, and to secure them from the insults of the Dæmons; but that they named him Baiva too. For, to this very day, they have not a particular idol for this god; whether it be because he is visible enough of himself, or, as some will have it, that Thor and Baiva are the same deity adored for different reasons.

TAVER-
NIER.

BANIAANS. Idolaters, who have spread themselves in all the provinces of the East-Indies, but more numerous in the kingdom of Cambaya or Gazarate, than in any other place. They believe there is a God, who created heaven and earth, and yet worship the devil, whom they believe to have been created to govern the world and plague mankind. They have no light in their country temples, but that of lamps, which burn day and night, and no other ornaments but the pictures of beasts and devils painted upon the walls. But their mosques in their cities are well furnished with silver, ivory, ebony, and marble statues. They represent the devil under a very dreadful shape, and their manner of worship is this; the Bramin, or priest of the place, seats himself near the altar, and gets up at some times to pray, and to mark such, as come to adore the devil, with a yellow mark on their foreheads; the stuff used by them for it being a composition of water, red-wood, and rice pulverized. They wear their hair short, but their heads are not shaved. The Mohammedans use them as the Christians do the Jews. They are a sort of people who understand business pretty well, and trade in all things but living creatures; but these they will not meddle with, lest they should sell their friends souls; for they believe the Metempsychosis. The English and Dutch make use of them for their interpreters and factors in several parts of the Indies. They agree in this with the Mohammedans, that they think the chiefest part of religion consists in the purification and cleansing of their bodies; for which reason they bathe themselves every day, and hold a straw in their hand, which is given them by the Bramin to keep evil spirits off, and the Bramin preaches to them while they are washing themselves.

They are divided into eighty-three principal sects, and these subdivided into an infinite number of others, since each family has its particular superstition, the four chief are the Ceurawath, Samarath, Bisnow, and Goeghy.

‡ **BENEFICE.** To this article I shall add the following table of the number of all the benefices in England, with their several values.

The number of all the benefices in England, 8803.

Whereof

Impropriations at the taxations of the first } 3236
fruits, with Vicarages endowed.

Parsonages impropriated since the taxation, 41
in all 3277

Livings under 10 l.	} 4543	{ whereof discharged of first fruits by Act of Parl. 2978.	} viz.	{ Rectories of 20 Nobles, and un- der 1083. Vica- rages of 10 l. and under 1895.

Livings

Livings of 10 <i>l.</i> and under 20 Marks.	} 1445	{ Parsonages Vicarages	905 540
Livings of 20 Marks, and under 20 <i>l.</i>	} 1604	{ Parsonages Vicarages	1134 490
Livings of 20 <i>l.</i> and under 26 <i>l.</i>	} 593	{ Parsonages Vicarages	414 170
Livings of 26 <i>l.</i> and under 30 <i>l.</i>	} 206	{ Parsonages Vicarages	163 43
Livings of 30 <i>l.</i> and under 40 <i>l.</i>	} 248	{ Parsonages Vicarages	188 60
Livings of 40 <i>l.</i> and upwards.	} 144	{ Parsonages Vicarages	115 29
Total Parsonages			5567
Vicarages			3236

S. BLASIUS'S DAY. A festival of the Romish Church, observed on the third of February.

We are told, in the Salisbury Breviary, that, when this Saint came to be beheaded, he prayed to God as follows: 'O God, hear me thy servant, that if any one remembering me, shall fall down and worship thee; if any fish-bone, or any other bone, shall stick in his throat; or if he fall into any infirmity, tribulation, or danger; receive, O Lord, I beseech thee, his request.' To which the Lord answered, 'I will fulfil thy petition.' The invocation of this Saint is esteemed a present remedy in the above-mentioned case. And Ribadeneira tells us, that a Greek physician, who used to prescribe it, directs, that, taking such persons by the throat, these words must be pronounced with a loud voice; *Blasius, the martyr and servant of Christ Jesus, says, thou bone, either come up, or else go down.*

BOIA'S. Priests of the Caribbee islands. The candidates for this priesthood pass thro' a pretty severe discipline, being obliged from their infancy to abstain from several kinds of meats, and to live most of their time upon bread and water in a little hut, where they are visited by no body but their masters, who make frequent incisions in their skin. Besides which, they often give them tobacco-juice, which purges them violently; and this is done to free them from all terrestrial uncleanness, and to prepare them for the reception of the *Chemen* or good Spirit. Lastly, they rub their bodies over with gum, which they afterwards cover with feathers, in order, they say, to make them exact and diligent in their function.

LA BORDE,
Account of
the Caribbees.

The Boia's are likewise the physicians of these people. When any one is sick he sends for one of these Medico-Priests in the night time, who immediately commands the fire to be put out. Then he goes into a corner, and orders the patient to be brought to him; then he smoaks a leaf of tobacco, part of which he bruises in his hands, and, snapping his fingers at the same time, blows what he has rubbed into the air. The odour of this perfume brings the *Chemen* or good spirit, who acquaints the Boia with the proper remedy for the patient's disease. If the patient recovers, he makes a feast, and presents oblations, which the Boia takes possession of. But if he finds no relief from the prescription, the Boia resumes his priestly function, and, telling the patient that his god desires his company in the other world, very gravely advises him to prepare for his journey.

C.



CAPITULARIES. Ordinances of the kings of France; wherein are many heads or articles, which regard the government of the Church, and were drawn up by the advice of an assembly of bishops. The original of the word comes from *Capitula*, which were articles that the prelates made and published, to serve as instructions to the clergy of their dioceses; so that, at last, this name of Capitularies was given to all the articles, which related to Ecclesiastical affairs.

Those of Charlemain, and Lewis the Meek, were collected in four books by the abbot Angesifus: those of King Lothaire, Charles and Lewis, sons of Lewis the Meek, were collected by Bennet the Levite, or Deacon, in three books, to which there have been since four or five additions. Father Simon has published those of Charles the Bald in particular. Mr Baluze has published a treaty on this subject, which is much perfecter than any we had before.

PURCHAS

CAUSAY. An inferior or subordinate deity of the Chinese, to whom they ascribe the government of the lowest part of the heavens, as also the power of life and death. This god has three ministring spirits subservient to him, called *Tanquam*, *Tsuquam*, and *Teiquam*. The first sends down rain to refresh the earth: the second is their Neptune, or god of the seas, and the third presides over births, directs all their rural concerns, and is their god of war.

PURCHAS

CHIAPPEN. An idol of the savage inhabitants of the valley of Tunia, near Panama. He is their god of war: for, before they set out to fight, they sacrifice slaves and prisoners in honour of him, and besmear the body of the idol with the blood of the victims. They seldom go on any enterprize, without first consulting *Chiappen*; for which purpose they undergo a penance for two months, during which time they abstain from all commerce with women, and from salt.

LA BORDÉ,
Relation of
the Caribbees.

CHEMENS. So the inhabitants of the Caribbee islands call certain *Genii* or Spirits, whom they suppose to watch over the concerns of men. They imagine, that each man has a *Chemens* to himself. They offer the first-fruits of every thing to the *Chemens*, and they place these offerings at one corner of their huts, on a table made of rushes. Here, they pretend, the Spirits assemble, to eat and drink these oblations; as a proof which, they affirm, that they hear the vessels, in which the presents are laid, move up and down, as also the noise which the mouths of these deities make at the time of their eating.

CAVAZZI,
istor. descriz.
de Congo, &c.

CHITOMBE. So the negroes of Congo, Angola, &c. call the sovereign Pontiff, or supreme head of their religion. He is revered after a very singular manner, and looked as a deity, or at least a being somewhat more than mortal. He is presented with the first-fruits of all the products of the earth. Supplications are made to him for his spiritual benediction of the harvest; and accordingly he always blesses the seed, and the ground, before they presume to sow it.

The

The *Chitombe* constantly keeps up a sacred fire, at which a considerable quantity of brands are kindled, and afterwards distributed among the *Sovi's* or governors of provinces, who are incapable of exercising their authority, till they are possessed of them. The *Sovi's* attend the levy of the *Chitombe*, and prostrate themselves before him; whilst the people, who accompany them, prostrating themselves at the same time, implore his holiness, to receive their governors under his patronage and protection. Then the pontiff sprinkles water and dust upon the *Sovi's*, and extending them upon their backs, walks over them backwards and forwards several times, treading upon their breasts, and making them swear, in that humble posture, to be implicitly subservient to his orders and decisions.

If the *Chitombe* should prove guilty of the most flagrant crime imaginable, no person whatever has any power to judge or correct him. When he visits his diocese, they make a general preparation to receive him, by a strict abstinence from all unlawful pleasures. Such as are married must even refrain from the conversation of their wives, whilst he is visiting his flock. The Negroes are of opinion, that, should their pontiff die a natural death, it would prove of fatal consequence to the whole race of mankind: for which reason, when they think him past all hopes of recovery, the person appointed to succeed him is empowered to strangle him, or dispatch him in such decent manner as he thinks most proper.

CH O U B R E T. A festival, observed by the Mohammedans of India; on THEVENOT. which they commemorate the examination of departed souls by the good angels, who write down all the good actions they have done in this life, whilst the bad angels write all the bad ones. This, they believe, is perused by God: for which reason, at this season, they examine themselves, say a few prayers, give alms, &c. But, flattering themselves, that their account will be clear, and wrote down in the book of life, they end the solemnity with illuminations and bonfires, treating, and making presents to each other.

‡ **C H R I S T M A S - D A Y.** In the Romish Church, there is a particular PISCARA, Praxis cerem: office, for the nine days devotion, which immediately precedes the festival of Christmas. This, according to the interpreters of mysteries, represents the nine months pregnancy of the blessed Virgin. It was first celebrated, we are told, under the pontificate of Pope Vitalian, at the time of the council of Toledo, *An.* 694; since which it has always been observed in Spain, and established in most parts of Italy. During this nine days devotion, the image of the blessed Virgin is set upon the altar.

C I T U. A solemn festival, formerly observed by the Peruvians, on the first GARCILAS- so, Hist. of the Inca's of Peru. day of the Moon of September, after the Equinox.

It was looked upon as a day of general lustration. The people prepared themselves for it by fasting twenty-four hours, and abstaining from all commerce with women. They made a kind of dough or paste, mixed with blood, which they drew from between the eye-brows and nostrils of young children; and with this they rubbed their heads, faces, stomachs, shoulders, arms, and thighs, having first washed their bodies all over. This purification was intended to drive away diseases and all kinds of infirmities. They likewise rubbed the door-posts of their houses with the paste, and left some of it sticking, to shew, that the house was purified. The high-priest performed the same ceremony in the palace, and in the temple of the Sun, whilst the inferior priests purified the chapels and other sacred places. The moment the Sun began to appear, they fell to worshipping it. One of the royal family presented himself in the great square at Cusco, magnificently dressed, having a lance in his hand adorned with feathers of various colours, and enriched with a great number of gold rings. This Inca joined himself with four others, armed likewise with lances, which he touched with his own; and this was a kind of consecration of them. He then declared, that the sun had made choice of them to drive away diseases and infirmities. Then these four ministers of the sun visited the several quarters of the city; upon which occasion every body came out of their houses, shook their garments, and rubbed their heads, faces, arms, and thighs. These ceremonies of purification were accompanied with great

acclamations of joy ; and the superstitious Peruvians believed, that all evils were thereby driven to five or six leagues distance from the city.

Relig. Cerem.
of all nations,
T. 6.

COLLEGIANTEN. In English, *Collegians*. So the Dutch call certain *Religious Societies* or *Clubs*, which consist of persons of various sects and persuasions, but agreeing in one article, namely, in acknowledging the Scriptures to be divinely inspired. These meetings are established in several towns of Holland, Friesland, and West-Friesland ; at Amsterdam, Rotterdam, Harlem, Leyden, Groninghen, Leewarden, &c. and particularly at Rhynsberg, a village near Leyden, where they have been settled above an hundred years.

In these clubs, every one has a right to speak his sentiments, whether he be churchman or layman ; but women have not the same privilege. Their devout exercises begin with reading a canticle or psalm, which is afterwards sung. Then they join in prayer ; which being done, the text for the subject of their Christian entertainment is read, and the brethren present invited to deliver their opinions freely upon it, according to the rules of the club. When all have done speaking, the ceremony is concluded with a suitable application and prayer. These assemblies are generally held twice every week, on Sundays and Wednesdays ; and no one is excluded, or reputed a *heretic*, but such as lead vitious and disorderly lives.

These Clubs began about the year 1619, and owe their rise to the spirit of persecution, which then reigned in Holland. Three brothers called *Vander Codde*, were the first founders of these meetings. They were either husbandmen, or tanners ; but were well versed in the Scripture, and lead a moral sober life. The first of these Clubs was established at Warmand, where one of the Vander Coddes lived. This meeting was soon removed to Rynsberg, where it increased considerably ; and several other places of Holland soon followed the example. As to the Rynsburghers, they are made up of Mennonites, Remonstrants, Calvinists, Lutherans, &c. who from all parts assemble at Rhynsberg, as the Jews did heretofore at Jerusalem. They assemble only twice a year, at Whitsuntide, and the last Sunday in August.

SPONDAN.
ad ann. 1233.

CONDORMIENTES. [*Lat.*] So historians call a sect, which sprang up in Germany, about the year 1233. They were disciples of a certain Jew, whose name is unknown. He was of Toledo in Spain, and had retired into Germany, to the neighbourhood of Cologne ; where he built a kind of castle, to which he gave the name of a Synagogue. He was very rich, and by his liberalities drew after him a great number of followers. Thus he formed a sect, called the *Condormientes*, because they *slept together* without distinction, the brother with the sister, the father with the daughter, and the mother with the son.

The Toledon practised the magic art, and dealt in oracles. He caused an idol to be set up, behind which one of his confederates stood concealed, and uttered such oracles as his master suggested to him. But, we are told, a certain priest having presented the host before this image, it fell to the ground, and was broken in pieces. Gregory IX wrote to the princes of Germany to root out this impious sect ; and Conrad, Inquisitor General of the Minorites, caused several of them to be seized and burnt ; for which he was assassinated by the partisans of a rich lord, who had embraced that sect.



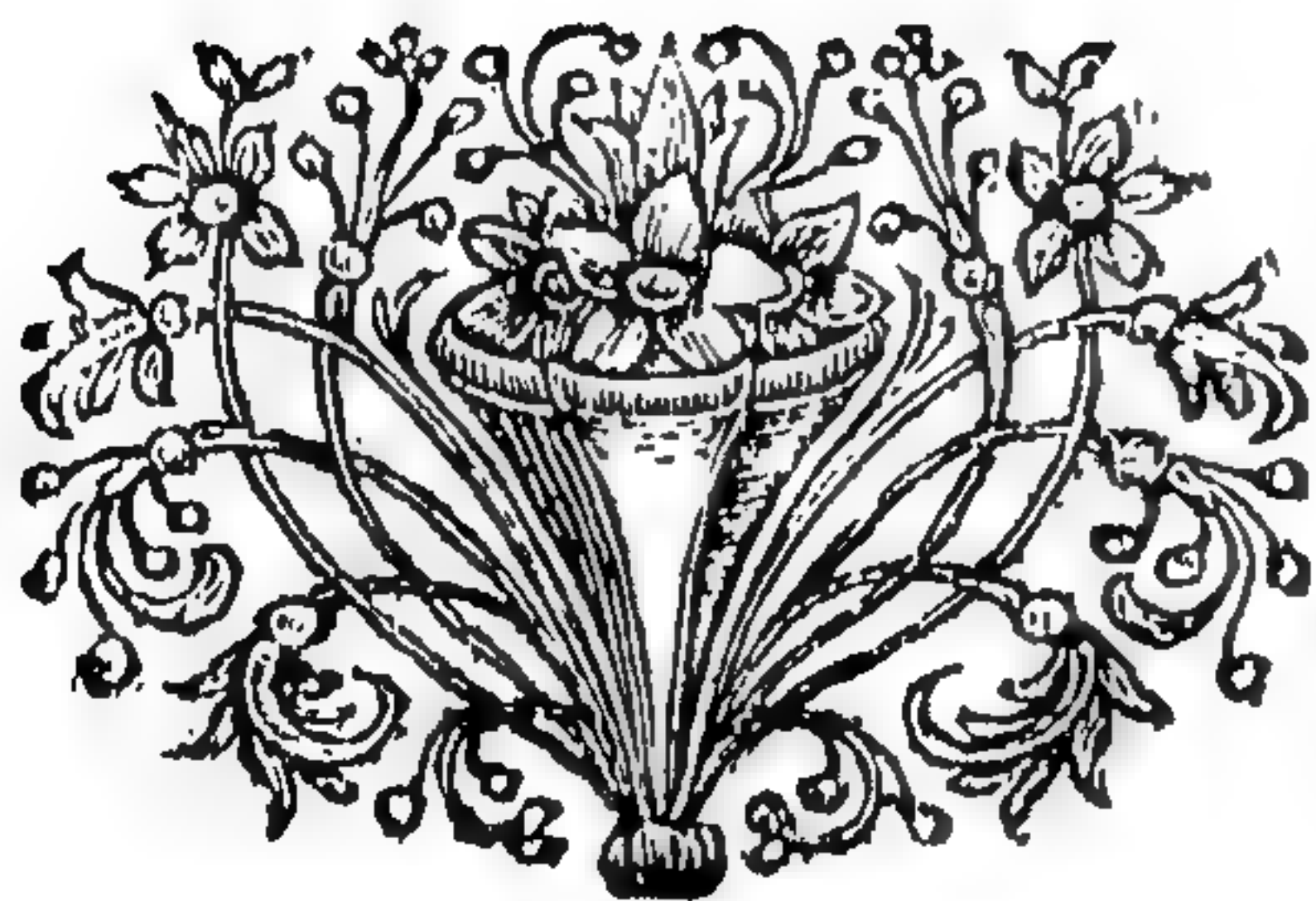
D.



DABAIBA. An idol of the savage inhabitants of Panama. This PURCHAS. goddess was of mortal extraction, and, having led a very virtuous life on earth, was deified after her death, and called by those idolaters the *mother of God*. When it thunders or lightens, they say, *Dabaiba* is angry. They burn slaves by way of sacrifice to this deity, and worship her by fasting three or four days together, and by petty acts of devotion, such as sighs, groans, extasies, and the like.

DAMIA. The name of the heathen goddess, as also of her priestess. ALEX. ab Alex. 1. 6.
The sacrifice, which was always offered in private houses, with windows and doors shut, was called *Damium*. No man, nor picture of a male, was suffered to be present, nor women to reveal what passed. They spent nine days and nights in this festival, magnificently apparelled; danced, sung, and took what liberty they pleased. This *Damia* was said to be the wife of *Faunus*, and so chaste, that she never saw, nor heard, any other man than her husband.

DOCTRINE (CHRISTIAN). A religious congregation, so called, founded by *Cæsar de Bus*, born in Provence in France. It was instituted to catechise the people, according to the Papist way, and was approved by *Clement VIII.* And *Paul V* permitted those teachers to make vows, and united them to the regular clerks of *Somasca*, but they afterwards made a distinct congregation by *Innocent X*, in 1647, under a particular French General. They have three provinces in France, viz. that of *Avignon*, of *Paris*, and of *Thoulouse*.



E.

Vol. 1. c. 7.

† **E**PISTLES OF ST PAUL. The author of the *Sacred Classics defended*, &c. giving the character of St Paul, says :
 ‘ What can be said worthy of him ? How shall we begin, or
 ‘ where shall we end ? Shall we admire this noble preacher and
 ‘ champion of the cross for his perfect knowledge of religion ;
 ‘ for the copiousness and variety of his style ; for the loftiness
 ‘ of his thought ; for the dexterity of his address ; for the wonderful extent of
 ‘ his genius ; or the more admirable comprehension of his charity ? He has every
 ‘ charm of eloquence in his writings ; and, when there is occasion, shews him-
 ‘ self master of every style.

‘ The Epistles of St Paul are instructive and learned, persuasive and noble :
 ‘ his expression is grave and lofty, unconstrained and methodical, sententious and
 ‘ full of moving figures. With what winning charity and mildness does he temper
 ‘ his rebukes and reproofs ? The vehemence and force of his discourse has a happy
 ‘ and equal mixture of prudence and pleasure ; and when he most exerts his au-
 ‘ thority, he always most expresses his humility.

‘ St Paul was learned, not in the Law only, but the traditions which more
 ‘ openly taught the resurrection and the good things of a future life. He knew
 ‘ the Hebrew, Syriac, Greek, and Latin tongues ; and had read their poets.’

THEODORET
hist. l. 1. c. 1.

EUTUCHITES. Christian Heretics of the III^d century, so called, from
 the Greek *εὐτυχία*, which signifies to *live without pain* or in *pleasure*.

This name was given them, because they held, that our souls are placed in our
 bodies only to honour the angels, who created them ; that our souls ought to be
 afflicted at nothing, and to rejoice equally in vice as in virtue : because to grieve,
 would be to dishonour the angels their creators. They held likewise, that Jesus
 Christ was not the son of the great God, but of a certain unknown god.



F.



FONTINALIA [*Lat.*]. A festival of the antient Romans, VARR. G. celebrated on the 13th of November, in honour of the nymphs, who presided over *Fountains* and wells.

The ceremony was performed by throwing nosegays into the Fountains, and crowning the wells with flowers.

† **FORTUNE**. We are told, the following inscription to the goddess *Fortune* was dug up, in Lancashire, by the river Medlock, in the year 1612.

CAMBDEN'S
Brittannia, by
Dr Gibson,
v. 2. p. 965.

FORTUNÆ
CONSERVA
TRICI
L. SENECIA
NIUS MAR
TIUS Æ LEG
VI. VICT.

It seems to be an altar, dedicated to Fortune by Lucius Senecianus Martius, the third governor or commander in the sixth legion, which remained at York in the time of Severus's being there, after he had vanquished Albinus, General of the Britons, and reduced their state under his obedience. This legion was surnamed *Victrix*.

FORTY HOURS. So the Roman Catholics call a solemn act of devotion, performed on the Monday after Sexagesima, in the oratory of St Francis Xavier, at Rome, with ornaments, illuminations, and an excellent concert of music. The Sacrament is exposed on the altar, and two priests pray incessantly before it, till they are relieved by two more, and so on, till forty hours are expired: whence this piece of religion is called the *Prayer of forty hours*. And, in order to give this pious meeting a more solemn air, every family is obliged to bestow an hour at it; so that there is a constant throng of people attending it.

PISCARA,
Cerem. Ec-
cles. Rom.

FUDO. A favourite idol of the Japanese. *Fudo* had been an illustrious faint of the Jammabosian Order: and the penance he chose to perform was, to sit all day long in the middle of a large fire, which, they pretend, had no power to hurt him.

JEFFER,
Hist. Japan.
1. 3. c. 5.

Before this idol stands a burning lamp, supplied with the oil of an *Inari*, which is a venomous water-lizard. It is in the presence of *Fudo*, that they acquit themselves of all the crimes laid to their charge. The idol is seated in the middle of a good fire, and the trial is made in the very house, where the fact is supposed to have been committed. Here they first make use of a simple conjuration only, which consists in the pronouncing some mysterious words. If the evidence, by virtue of this simple conjuration, is not sufficiently clear, they proceed to the Ordeal by fire; that is, they make the party accused walk three times, with his feet bare, over a parcel of burning coals. If he passes thro' without receiving any damage, he is immediately declared innocent; otherwise he is condemned as guilty.

G.

Knox's de-
scription of
Ceylan.



GEREAHS. So the inhabitants of the island of Ceylan call certain planets, which they hold to be so many deities that overrule their fortunes. They ascribe such a divine power to these *Gereahs*, that neither God nor devil can prevent their favourites from being rich and happy. When they worship the *Gereahs*, they make as many images of potter's clay, as they imagine there are deities disposed to do them mischief. These images are made in a variety of monstrous forms, and painted with divers colours. An entertainment is made, accompanied with the beating of drums. This ceremony is solemnized in the night, and the devotees dance till the breaking of the day. Then the images are flung into the high road, and the remains of the feast distributed among the populace.

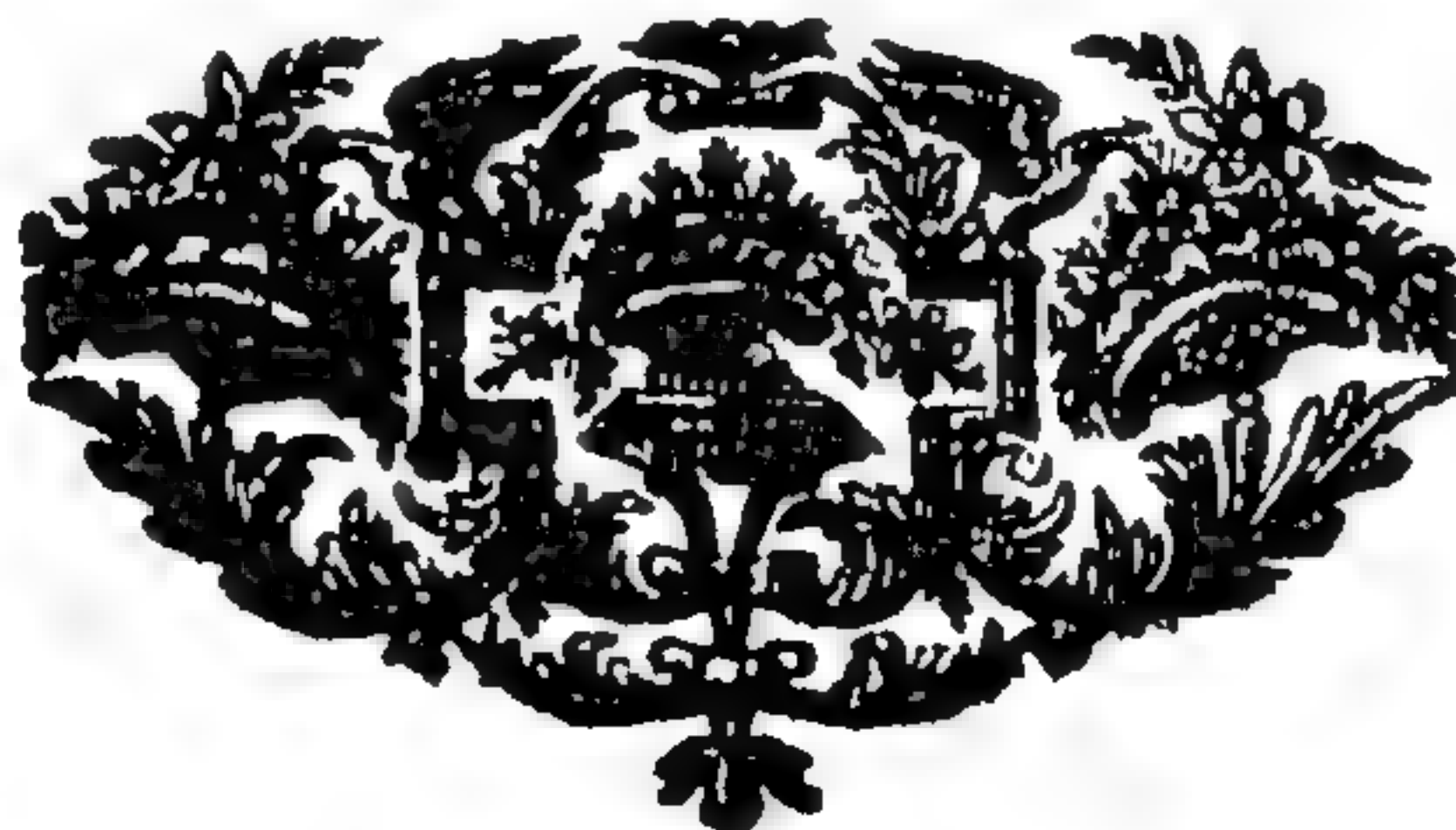
GISBARIN [*Hebr.*] An order of priesthood, among the antient Hebrews, appointed for the service of the temple.

The *Gizbarin* were not to be less than three, and they were as substitutes to the *Immarcalin*. These men were the first receivers and treasurers of all things, that belonged, and were dedicated, to the treasury of the temple; as, the half-shekel money of every Israelite, the vessels offered to the service, things vowed or devoted, &c. They stated the price of the redemption, and received the money. What they received they were to account for to the seven *Immarcalin*; and both these, and the *Immarcalin*, to the *Katholikin*; and all under the inspection of the high-priest and *Sagan*. See *IMMARCALIN*, *KATHOLIKIN*, and *SAGAN*.

GORTHENIANS. A particular sect of the antient Samaritans. They held almost the same maxims as the *Essenes*. See *ESSENES*.

The Gorthenians probably had their name from *Gortina*, a province of Asia, of which mention is made in the 1st Book of the *Maccabees*, ch. xv. Theodoret looks upon the Gorthenians as disciples of Simon Magus; which shews, they were not distinguished by any particular error, but rather had fallen into all sorts of errors. But Eusebius ranks them among the Jewish Schismatics, and Epiphanius expressly calls them Samaritans. See *SAMARITANS*.

De fab. hæret.



HERES-

H.



HERES-MARTIA. Among the Romans, was the goddess FESTUS. of *Heirs*, reputed one of Mars's companions, and surnamed Martia, because of the frequent occasions given to war by inheritances and successions.

As soon as an inheritance fell to any person, he went immediately to pay homage and sacrifice to this goddess, and to thank her.

HOLY-LAND. I shall here set down a short description, and history, of this country, which was inhabited by God's peculiar people the Jews, and in which the author of our most holy religion was born.

The Holy Land, first called the land of Canaan, and the land of *Promise*, lies JOSEPH. Antiq. Jud. in Asia, near the most western part of that quarter of the world, and is bounded on the East by Arabia Deserta, from which it is partly divided by mount Gilead CUNÆUS, de Repub. Hebr. and mount Arnon; on the West, or rather North-west, by the farthest end of the Mediterranean sea, and some of that part of Syria called Phœnicia; on the North, or North-East, by the rest of Syria, from which it is divided by Anti-Libanus and mount Hermon; and on the south and south-west, by Arabia Petræa, and particularly by that part of it called Idumæa.

It's situation is in a very warm climate, between 30 degrees 4 minutes, and 33 degrees 2 minutes of northern latitude; and between 64 degrees 49 minutes, and 68 degrees 20 minutes of longitude; being in length, from the northern parts of Galilee to the southern parts of Judea, about 200 English miles; and in breadth, from the eastern parts of Peræa to the western parts of Samaria, about half as much, and in some places less: So that it contained a spot of land not half so large as the kingdom of England. Yet, notwithstanding the smallness of the limits, and the heat of the climate, it surpassed all countries in the world in fertility and pleasantness, being a land abounding with the most delicious fruits and choicest grains, replenished with beautiful hills and fountains, with luxurious vales and plains, and pleasant groves and forests; filled with such numbers of rich cities and towns, and blest with such a sweet temperature of air, that God thought fit to assign it for the habitation of his elect people, and promised it to the Father of the Faithful, and his posterity.

This country is divided into two unequal parts by the river Jordan, and two lakes, which are called the sea of Galilee and the Dead Sea. Jordan runs almost from north to south, or rather from north east to south west; but that part of the country, which lies on the west, or north-west side of this river, is the largest and most fertile.

The first inhabitants of this land were principally descended from Canaan, the fourth son of Ham, or Cham, one of the three sons of Noah, from whom this country was called the land of Canaan: for, immediately after the confusion of languages at Babel, and not much above a hundred years after the flood, Canaan, with his eleven sons, passed through Syria and Phœnicia, and took possession of almost all that part of the country on the west side of Jordan, afterwards spreading themselves partly on the other side of the river. Five of his sons were left to inhabit Phœnicia, and the coasts of Syria; and from the other six, together with himself, sprang several remarkable nations, who, for their sins afterwards, by divine appointment, were to be utterly extirpated; namely, the Canaanites, the Amorites, the Jebusites, the Hittites, the Hivites, the Perizzites, and Girgashites, of whom
the

the three first were the most potent. The numbers of these people increasing, their families were subdivided into many inferior branches and sovereignties; so that, when Joshua entered this land, he found above thirty kings amongst them. Besides which, they gradually admitted several other nations to be their neighbours, and partly to mix with them; as particularly the Philistines on the western coasts, a gigantic people of the race of Mizraim, the second son of Cham; the Moabites and Ammonites beyond Jordan, both descendants of Lot by his own daughters; with part of the Midianites and Edomites, descendants of Midian and Esau, both inhabiting the southern parts and borders of Arabia.

These nations daily increased in wealth and numbers, and lived surrounded with plenty and pleasures, though not free from frequent wars and contests among themselves: yet they never met with any dangerous or fatal disturbance till near eight hundred years after the first plantation of the land; when the Hebrews, under their great commander Joshua, took forcible possession of it, subdued these people, and, in a few ages, enslaved and destroyed all the old inhabitants.

The country, being in a great measure reduced by Joshua, was divided into twelve parts, or portions, among the descendants of the twelve sons of Jacob. The whole land was divided into so many equal shares as there were tribes, a due respect being had to their number; and the portion of every tribe was to be determined by lot. There were two distributions made; one of the whole country into twelve parts, and another of each of those parts among the several families that were in each tribe. For this purpose Joshua numbered the families in every tribe, and, according to the number of persons, gave to every family a certain proportion of lands, and exactly prescribed the bounds of them. This Agrarian law was appointed by Moses, before the land of Canaan was subdued; a law, whereby all the possessors were restrained from transferring their full property unto another, by sale, or any sort of contract whatsoever: for they, who were forced by poverty to sell their land, had a right to redeem it at any time; and they, who were unable to redeem it, received it freely again at the feast of jubilee.

The northern parts of the country were given to the tribe of Aser, Napthali, Zabulon, and Issachar; the middle parts to that of Ephraim, and the half-tribe of Manasseh; the southern parts to those of Judah, Benjamin, Dan, and Simeon; and the country beyond Jordan to those of Reuben, Gad, and the other half-tribe of Manasseh. Levi, which made a thirteenth tribe, being set apart for the special service of God, was dispersed among all the other tribes; had forty-eight cities, the tenths of all the profits of the land, with many other great advantages and privileges; and by that means was more liberally provided for than the rest of the tribes: but, though they had no whole country allotted to them, as the others had, yet, in the countries afterwards subdued by some kings of Israel, they had their portion assigned them with the rest of the Hebrews.

Thus did the Hebrews take possession of the promised land, which had been assured to them by the word of God about four hundred and seventy years before. The Talmudists, when they speak of the Holy Land, particularly mention the solemn consecration of it. They tell us, that, when Joshua took possession of the country, he solemnly consecrated all the walled cities. This they call *the first entrance*: But, when the people were captivated by the Babylonians, and carried beyond Euphrates, the country became defiled; and therefore, after the return of the Jews, Ezra the high-priest, by a solemn act, restored sanctity to the land; and this was the *second entrance*. The country was again profaned by the Roman conquest: but they vainly imagine, that the Messiah, whose coming they expect, shall subdue the land, and restore it to its purity by a third consecration, which they call the *third entrance*.

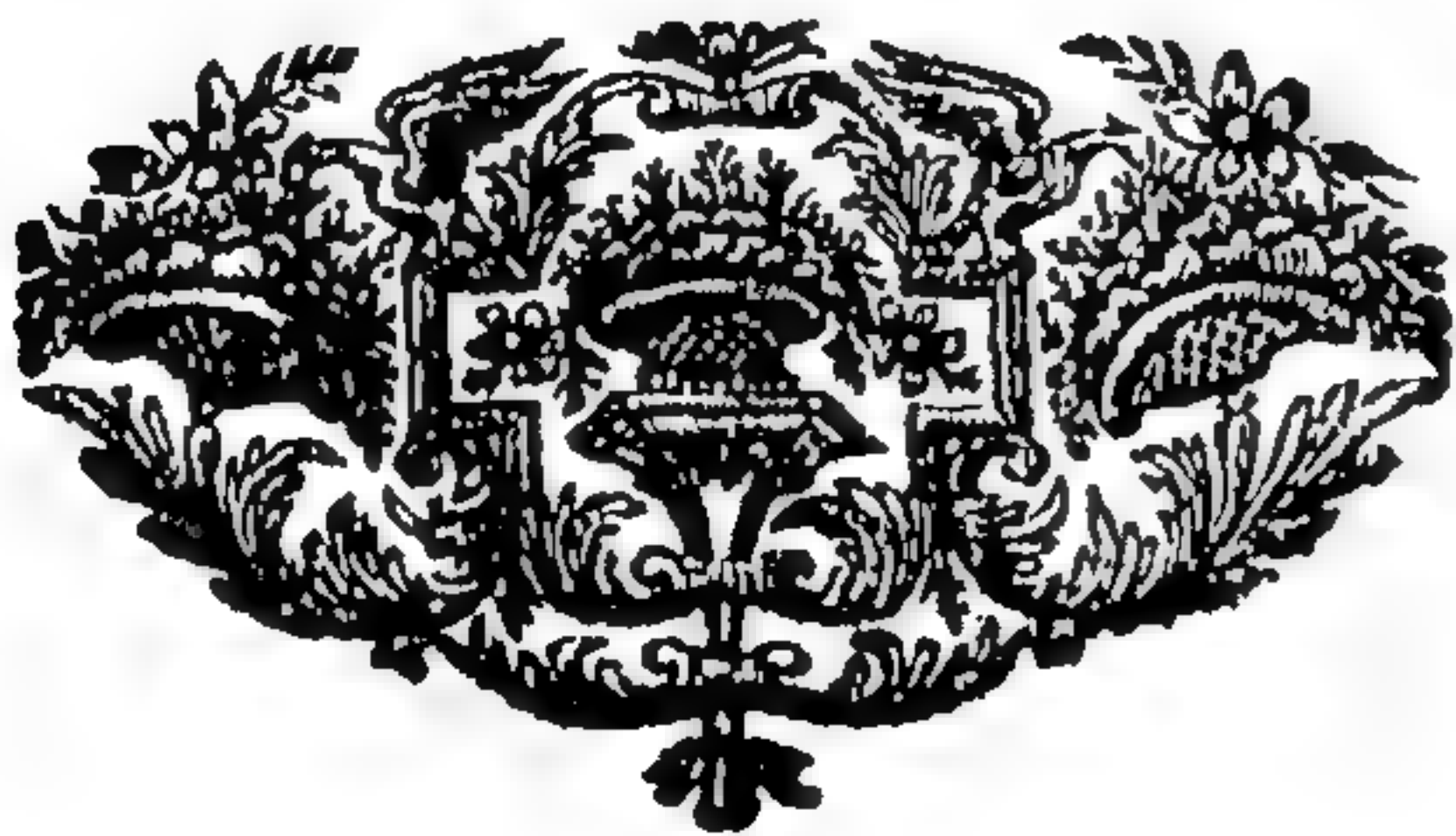
Under this division the Holy Land continued, till the apostacy of the ten tribes from the house of David; and then it was distinguished into the kingdom of Judah, and the kingdom of Israel. The kingdom of Judah contained all the southern part of the land, and about a fourth of the whole, being about an hundred miles in length, and sixty in breadth, consisting of the two tribes of Judah and Benjamin, and so much of Dan and Simeon as lay intermixed with Judah; its royal city being Jerusalem, in the tribe of Benjamin. The kingdom of Israel included all the northern and middle parts of the land, together with the country beyond Jordan, consisting of the rest of the tribes; the royal city, during the time of this kingdom's continuance, being Samaria in the tribe of Ephraim, not much above thirty miles

miles north-east of Jerusalem. But this distinction ceased, when Salmanasser, the king of Assyria, carried the ten tribes away captive, and planted other nations in their room.

The Holy Land, falling under the dominion of the Syrian kings, received another name, and was called Palestine, from the Philistines, a powerful nation in those parts; a name first found in the historian Herodotus, but generally used in succeeding times by the Greeks and Romans. The country was then divided into five distinct provinces, three on the west side, and two in the country beyond Jordan: 1. Galilee, the most northern province, bordering upon Syria and Phœnicia, and containing the old habitation of the four tribes of Aser, Napthali, Zabulon, and Issachar; being divided into the upper and lower, and about 85 miles in length, and 70 in breadth. 2. Samaria, on the south of Galilee, and bordering upon the Mediterranean Sea, containing the old settlement of the tribe of Ephraim, and half of Manasseh; being about 75 miles in length, and near 50 in breadth. 3. Judea, south, or rather south-west of Samaria, containing the territories of the tribes of Judah and Benjamin, together with Dan and Simeon; being almost the same with the old kingdom of Judah, and about 100 miles in length, and 60 in breadth. Beyond Jordan were, 4. Traconitis, on the east of Galilee, bordering upon Syria, and containing the country possessed by the other half of Manasseh, being less fruitful than the rest, and about 70 miles in length, and 50 in breadth. 5. Peræa (which name was sometimes given to all that country beyond Jordan) on the south of Traconitis, and east of Samaria and Judea, containing the lands allotted to the two tribes of Gad and Reuben, and somewhat more; being about 110 miles in length, and near 60 in breadth.

This was the division of the whole land, which continued to our Saviour's time, when another province was added by the Romans to this country, called Idumea, which took in some of the southern parts of Judea, and part of Arabia. Of these five provinces the Jews possessed only that called Judea, and for a considerable space not all that, being hated and oppressed by all their neighbours; especially the powerful nations of Egypt and Syria, two great branches of the Macedonian or Grecian empire.

Compared with this, all countries under heaven were, by the Jews, esteemed polluted and unholy, excepting a part of Syria, by which they understood the territory opposite to Mesopotamia, to the west of Euphrates, which was conquered by David, and added to the kingdom of Israel. This land was indulged in some singular privileges, it being an established rule, that, to purchase an estate in Syria, was the same as if it lay in the suburbs of Jerusalem. It was obliged to pay tithes, and bound to observe the rights of the sabbatical year; but it was not allowed to provide the two wave loaves to be offered at the feast of Pentecost, and some other oblations, that were peculiar to the land of Israel: a spot of earth highly honoured by the care of providence, and esteemed so sacred among the Jews, in all ages, long after their dispersion, that, in the time of Adrian, the Roman Emperor, it was prohibited by a public decree, ratified by the senate, for any Jew to come even within the sight of Judea, lest the view of their native soil should inspire them with some desperate resolutions to endeavour their settlement there again.



I.

On St James
c. 5. *in fine*.
FABRIC. Bibl.
Gr. l. 4. c. 5.



JAMES'S GENERAL EPISTLE. Erasmus passes a bold censure upon St James, when he says, that the Epistle under his name does not altogether express the apostolical gravity and majesty. And Luther once spoke slightly of this Epistle, but afterwards retracted his opinion. Other learned men have thought they have found, in this Epistle,

vigorous and expressive words, a beautiful simplicity, lively figures, natural and engaging thoughts, and solid eloquence altogether worthy of an apostolical pen.

BLACK-
WALL'S Sa-
cred Classics
defended, &c.
V. 1. c. 7.

‘ Is there to be found (says a good critic) a more vigorous and beautiful description of the mischiefs and malignity of an unbridled tongue, than in the third chapter? Nothing upon the subject, that I have seen, comes up to the propriety and vigour of it's single and compound words, the liveliness of the metaphor, the variety of it's allusions and illustrations, the quickness of the turns, and the fitness and force of it's comparisons. Is there not wonderful emphasis and eloquence in that sublime description of the bountiful and immutable nature of the blessed God; *Every good and perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.* The terms are exactly proper, and astronomical — God is the unchangeable Sun, that does not rise or set, come nearer to, or go farther from, any part or space of the universe; an eternal, unapproachable, light, without any variation, eclipse, or mixture of shade.’

JESUITESSES. An order of Nuns, who had monasteries in Italy, and Flanders. They followed the Jesuits rules; and tho' their order was not approved at Rome, yet they had several monasteries, where they had a Lady Abbess, who received their vows of poverty, chastity, and obedience. They did not confine themselves to their cloysters, but went abroad and preached.

They were two English young women, who, by the instigation of Father Gerrard, set up this order, intending it for the use of Missionaries into England. This order was suppressed by a bull of Pope Urban VIII, *A. D.* 1630.

IMMARCALIN [*Hebr.*] An order of priesthood, among the antient Hebrews, appointed for the service of the temple.

The *Immarcalin* were seven in number: but it is difficult to find out their peculiar office; only it is agreed, that they carried the keys of the seven gates of the court, and one could not open them without the rest. Some add, that there were seven rooms at the seven gates, where the holy vessels and vestments were laid up; and these seven men kept the keys, and had the charge of them.

These seven, it seems, were perpetual in their office, as well as the high-priest, Sagan, and Katholikin, and they had the custody of the keys of the court: but the opening and shutting of the doors they committed to inferior officers, namely, to some of the seniors of every course. And they had not only the disposal of these keys, but also the keys of the wardrobes, and of the rooms of the several vessels; and were inspectors over them, and had the management of them for the use of the temple.

S. JOHN'S

S. JOHN'S GOSPEL. 'The style and character of St John (says Dr Blackwall) is grave and simple, short and perspicuous. What the wise man says of the commandment of God compared to a sharp sword — *it touched the heav'n, but stood upon the earth* (Wisd. xviii. 16.) may be applied to the writing of this great apostle, evangelist, and prophet. As to his language, it is plain, and sometimes low : but he reaches to the heaven of heavens in the sublimity of his notions.

Sacred Classics defended, &c. V. I. c. 7.

'This glorious gospel completes the Evangelical History, and enriches it with several most heavenly discourses and miracles of the world's Saviour, not recorded by any of the three divine writers before him.'

JOUANAS. Priests of the idolatrous Floridans. Their habit is like a woman's petticoat plaited, which they put about their neck, and tie over their right shoulder, always keeping one arm out, to use upon occasion. This sacerdotal vestment is made of soft well-dressed skins, and descends no lower than the middle of the thigh. These priests shave their heads close, the crown excepted, where they leave a little tuft of hair, which reaches from the top of the forehead to the nape of the neck.

The Virginians have a very great veneration for the *Jouanas*, and every thing they say is considered as an oracle. They are difficult of access, and give themselves no trouble about provisions, because care is always taken to set food for them near their habitation. They are addressed to in all cases of great necessity, and even peace and war are determined by their voice.

JOVINIANISTS. An heretical sect, so called from their leader Jovinian, a Milanese monk, who, about the year 382, began to spread the following doctrines: that Mary, the mother of Jesus, did not continue a virgin after her lying-in : that, when a man has received the grace of baptism, he can never lose it; and that it is equal in all the just : that those, who die in grace, are equally rewarded in heaven : that a state of virginity is not more agreeable to God than marriage : lastly, that there is no more merit in eating but a little, than in eating much, provided we give God thanks when we eat.

AUGUST. HÆR. 82. BARON. an. 382.

Jovinian had taken a dislike to the austerities of the cloyster, and opposed the regulations, which St Ambrose, bishop of Milan, had made for the monasteries. He quitted the cloyster with several of his brethren, and gained over a great number of partisans, who embraced his opinions. The Emperor Theodosius the Great banished the Jovinianists from Rome : but, as they continued in the country, and secretly propagated their doctrines, the Emperor Honorius, in 412, caused them to be taken up, and carried away into an island ; after which they were no more heard of.

JUIBAS. Priestesses of the island of Formosa, in the East-Indies. In this country, we are told, the women alone officiate in divine worship ; which is a custom peculiar to the Formosans. Their worship consists in invocations and sacrifices. Their oblations are generally hogs, boiled rice, and stags-heads.

RECHTEREN'S voyage to the East-Indies.

The priestesses, as soon as their sacrifices are over, pronounce a kind of invocation. They are violently agitated, and make a hideous noise. Their eyes rowl in their heads, and they fall in convulsions on the ground. During these trances, they pretend to have familiar converse with the gods. When their agitations are over, they raise themselves from the ground, and tremble for a considerable time, during which the congregation sigh and groan most bitterly. About an hour afterwards, all the priestesses clamber up to the top of the Pagod, and range themselves at each end of the ridge ; where they first repeat certain prayers, and then strip themselves naked, to allure the gods to their embraces. After this, they wash themselves all over, in the presence of the congregation, who, during the ablution, indulge themselves in drinking, till they lose their senses.

The *Juibas* are fortune-tellers by profession, and take upon them to raise, and drive away devils. In their exorcisms they are exceedingly noisy : they bawl at the devils, pursue them sword in hand, and oblige them to jump into the sea.

K.



KATHOLIKIN [*Hebr.*] An order of priesthood among the antient Hebrews, appointed for the service of the temple.

As the Sagan was a substitute to the high-priest, so the latter had two substitutes under him, called Katholikin, who were officers of principal note in the temple; and whereas there were three common treasurers of the temple, these two were head-treasurers and overseers over them; in some manner resembling the constitution of the presidents in the Persian Empire, where a hundred and twenty princes were set over a hundred and twenty provinces, and three presidents were appointed over all these, to take account of them.

PURCHAS.

KIWASA. An idol, or false god, of the savages of Virginia. These idolaters represent *Kiwasa* with a pipe in his mouth; and, what is more, he really smokes, for the pipe is lighted. But the truth is, a priest conceals himself dextrously behind the idol, and smokes the tobacco. The darkness, with which the god is surrounded, prevents their seeing and detecting the smoker.

This idol is generally placed in the open air, in a little hut built of mats, and on a kind of seat or altar, called by the Virginians *Pawrance*. However these savages consecrate chapels and oratories to this deity in the most retired part of their houses. They consult him before they go a hunting, and in matters of less importance.

Kiwasa often manifests himself in oracles or visions, and sometimes appears personally to his votaries. Whenever they want to conjure him up, four priests go to the temple of the god, whom they raise by the power of certain words. Then *Kiwasa* (or one of his priests for him) appears under the figure of a handsome man, having on the left side of his head a tuft of hair, which descends to his feet. Thus equipped, he hastens to his temple, and, ordering eight more priests to be sent for, he declares to them his will: after which he disappears, and is supposed to return to heaven.

KNOX'S Account of Ceylon. P. 4. c. 5.

KOPPUHS. An order of priests in the island of Ceylan. They wear no particular habit, to distinguish them from the common people, not even whilst they are performing divine service; but content themselves with putting on clean linnen, and washing themselves, before they begin. They till the ground, and follow their usual vocations, at all times, but when they are actually employed in the service of the pagod, which is every morning and evening. The whole service consists in the offering up boiled rice, and other provisions, to the idol; which they leave in his presence for a short time, and then the drummers, musicians, and other officers of the temple, eat them.

L.



AYLET AL KOUVAT. [*Turk.*] *The Night of Power.* THEVENOT.
So the Turks call the first night of their *Ramadhan*, or Carnival, because on that night they believe the Koran was sent down from heaven.

On this night, immediately after sun-set, lamps are lighted in all the streets of Constantinople, chiefly in that called *Bazar*, thro' which a procession passes. Ropes are hung every ten steps, to which are tied iron hoops and baskets, holding each at least thirty lamps. Besides these, the towers or *Minarets* of the mosques are illuminated. An infinite number of people crowd the streets, and, about two hours after dark, the Santons on foot, and armed with clubs, begin the march; each of them holding a taper in his hand. They dance, sing, and make a kind of howling noise. Several men follow, riding upon camels, with kettle-drums: these are succeeded by others in masquerade-dresses, on foot, carrying long poles, at the end of which are large iron hoops, filled with squibs and fire-works, to be thrown amongst the mob. The procession is closed by other Santons, who celebrate by their songs the beginning of *Ramadhan*. See RAMADHAN.

S. LAZARUS THE PAINTER'S DAY. A festival of the Romish Church, observed on the 21st of February.

St Lazarus the painter lived in the IXth century, under the reign of Theophilus Iconoclastes. He used to paint images for churches, which drew upon him the hatred and anger of the Emperor, who put him to very cruel torments, to oblige him to abandon his profession. St Lazarus, tho' he had suffered a great variety of punishments for the images he had painted, yet went on with his work; for which reason his memory is held in very great veneration.

LEPERS (PURIFICATION OF). The Jews considered Lepers, or persons afflicted with the disease called *Leprosy*, as under the highest degree of impurity and uncleanness. The Levitical Law has very particularly described the *tokens to discern the Leprosy*, and enjoined the rite and ceremony of *cleansing the Leper*. Levit. xiii. & xiv.

The manner, by which God appointed to purify the Leper, was this: When there was reason to believe, that the man was freed from his Leprosy, he ordered his friends to provide for him two birds (they are called Sparrows in the margin of our Bibles) that were clean, and were used to fly in the open air, in order for his purification. The first rite of cleansing was, the killing of one of the birds over an earthen vessel, that had spring water in it, according to the tradition of the Scribes, one quarter full. The same tradition observes, that the best and fattest of the two birds was killed over the water, and the blood pressed out till the water was discoloured with it: then they digged a hole, and buried the dead bird before the Leper. Next the priest took a stick of cedar-wood (as this rite is described by their doctors) a cubit long; and tying the other bird to it, with its tail uppermost, together

together with a bunch of hyssop of a handful long, and as much scarlet wool as weighed a shekel, he dipped the bird's tail and wings, with the hyssop and scarlet wool, in the water tinged with the blood of the other bird, and sprinkled the leper seven times, and then pronounced him clean. The living bird was afterwards let loose into the open fields.

The manner of doing this, in after times, was thus: The priest, going into the city, threw the bird over the walls, towards the wilderness, to intimate, that the Leper was restored to a free conversation with all his neighbours, as the bird was with the rest of his kind. He was then pronounced clean; and, after he had washed his clothes, and shaved off all his hair, and washed his whole body, he was admitted into the camp. But lest there should remain undiscerned any part of the disease, he was not admitted into the tent, where his family lived, till after the expiration of seven days. At the seven days end, he was obliged to shave the hair clean that grew upon all parts of his body; and when he had again washed his clothes, and his whole body, (for which purpose in after times there was a room provided in the corner of the court of the women, called the *room of the Lepers*) he was admitted into his tent.

But, to compleat his purification, he was to offer peculiar sacrifices, which were of three kinds; a trespass-offering, a sin-offering, and a burnt-offering: for which purpose were provided two he-lambs and one ewe-lamb, without blemish, and of the first year. To each of these sacrifices there was a meat-offering appointed, consisting of a tenth part of an ephah of fine flour, that is, an omer, which was a thing unusual: for we read of no meat-offerings ordered to accompany either trespass-offerings or sin-offerings. But there were peculiar rites belonging to the cleansing of a Leper, different from the common usages, to make him sensible how great a mercy he had received from God, who alone could cure this disease, which his hand had inflicted. The meat-offering was to be mingled with oil, as the custom was, and a log of oil (which was about half a pint of our measure) was to be provided besides.

These necessities being ready, the priest set the man at the east-gate of the court of the Israelites, (called in after times the gate of Nicanor) with his face towards the sanctuary: for here all those, who needed expiation, stood; it being unlawful for them to enter into the court of the Israelites, until the expiation was made. He was then to bring one of the he-lambs to the same place, and present him to the Lord for a trespass-offering, to beg pardon of God for such sins as he had ignorantly committed. The log of oil was presented at the same time, and both of them were waved. After the lamb was presented, he was brought to the door of the court, where the leprous man stood, who stretched out his hands into the court, and laid them upon his sacrifice. Then was the victim killed in the court of the tabernacle. Two priests stood ready to receive the blood of the lamb; one in an holy vessel, with which he sprinkled the altar: the other received the blood in his right hand, which he poured into his left. The priest standing within the court, at the entrance of it, and the man standing still without, because he yet wanted his atonement, the man thrust his head within the gate, and the priest, with the fore-finger of his right hand, put some of the blood upon the tip of his right-ear. After which, the man stretched out his right arm, and the priest put some of the same blood upon the thumb of his right hand; and next his right leg, on the great toe of which he likewise put some more blood.

The priest then took the log of oil, and poured a small quantity of it into the palm of his left hand, and, dipping the fore-finger of his right hand in it, he sprinkled it seven times, directing it towards the most holy place. After this sprinkling, the priest returned to the man, upon the tip of whose ear, and thumb, and toe, he had put the blood of the trespass-offering; and put some of this oil upon that blood. The oil that remained in the priest's hand, was poured upon the head of the person to be cleansed.

The she-lamb was next slain for a sin-offering: for, as the atonement of the Leper was begun by the trespass-offering, so was it advanced by this.

The other he-lamb was sacrificed for a burnt-offering. Upon this sacrifice likewise attended a meat-offering; and by this his atonement was compleated, and he became so perfectly clean, as to be admitted to be partaker of the altar, when the peace-offerings were sacrificed,

If the person to be cleansed was of a mean condition, his poverty excused him from such chargeable sacrifices. After he had gone through all the purgations abovementioned, which continued for seven days; upon the eighth day he was permitted to sacrifice a lamb for a trespass-offering. It was to be waved; and his atonement was effected by this, as well as by a more costly sacrifice. Instead of three tenth deals of flour, he was obliged to bring but one: but he was bound to the same quantity of oil, which the better sort were to offer; because oil was easy to be had in that country. Instead of the other two lambs, which the rich were to offer, God was contented with two turtle doves, or two young pigeons, the one for a sin-offering, and the other for a burnt-offering.

LIBERTINES. A sect, of whom we read, *Acts* vi. 9. Some authors make them to be a sect of the Jews, descended from those, who were carried away captive by Pompey, &c. to Rome, and afterwards recovered their liberty. The children of these were afterwards called *Libertini*. The other Jews, who never had been slaves, would not allow these the privilege of their synagogues, which made them form a sect.

Dr Hammond is of opinion, that these Libertines are Jews, who had been naturalized Romans, or at least descended from Jews, who were Burghers of some town, which was free of the Roman republick.

LIBERTINES. A sect of Christian Heretics, whose ring-leaders were one Quintin, a Taylor of Picardy, and one Copin; who, about the year 1525, divulged their errors in Holland and Brabant. They maintained, that whatsoever was done by men, was done by the Spirit of God; and from thence concluded there was no sin, but to those who thought it so, because all came from God. They added, that to live without any doubt or scruple, was to return to the state of innocency, and permitted their followers to call themselves either *Catholics* or *Lutherans*, according as the company they lighted amongst were. SPOND.
an. 1525.

‡ **LITURGY.** There being some differences between the Liturgy, or Common-Prayer Book, set forth in the first year of Queen Elizabeth, and the second book made use of in the reign of King Edward VI; I shall here set them down, as they were transcribed by Archbishop Whitgift, and sent to the Lord Treasurer Burleigh.

First, King Edward his *second book* differeth from her Majesty's book in the first *Rubrick*, set down in the beginning of the book; for King Edward's second book hath it thus; MSS.
Burleigh.

The morning and evening prayer shall be used in such place of the church, chappel or chancel, and the minister shall turn him, as the people may best bear. And if there be any controversy therein, the matter shall be referred to the Ordinary, and he or his deputy shall appoint the place. And the, &c. STRYPE'S
Annals.

Whereas the Queen's book hath it thus;

The morning and evening prayer shall be used in the accustomed place of the church, chappel or chancel, except it shall be otherwise determined by the Ordinary of the place. And the chancels shall remain as they have done in times past.

Again, King Edward's *second book* hath it thus;

Again, here is to be noted, that the minister at the time of the communion, and at all other times in his ministrations, shall use neither Albe, Vestment, nor Cope: But being archbishop or bishop, shall have and wear a rochet; and being a priest or deacon, he shall have and wear a surplice only.

The Queen's book hath it.

And here is to be noted, that the minister, at the time of the communion, and at all other times in his ministrations, shall use such ornaments in the church, as were in use by authority of parliament in the second year of the reign of King Edward the VIth, according to the act of parliament set forth in the beginning of this book.

Secondly, In King Edward's second book, in the Litany there are these words; *from the tyranny of the bishop of Rome, and all his detestible enormities*; which are not in her Majesty's book.

Thirdly, in the Litany, her Majesty's book hath these words more than are in King Edward's second book, *viz. strengthen in the true worshipping of thee, in righteousness, and true holiness of life, &c.*

Fourthly,

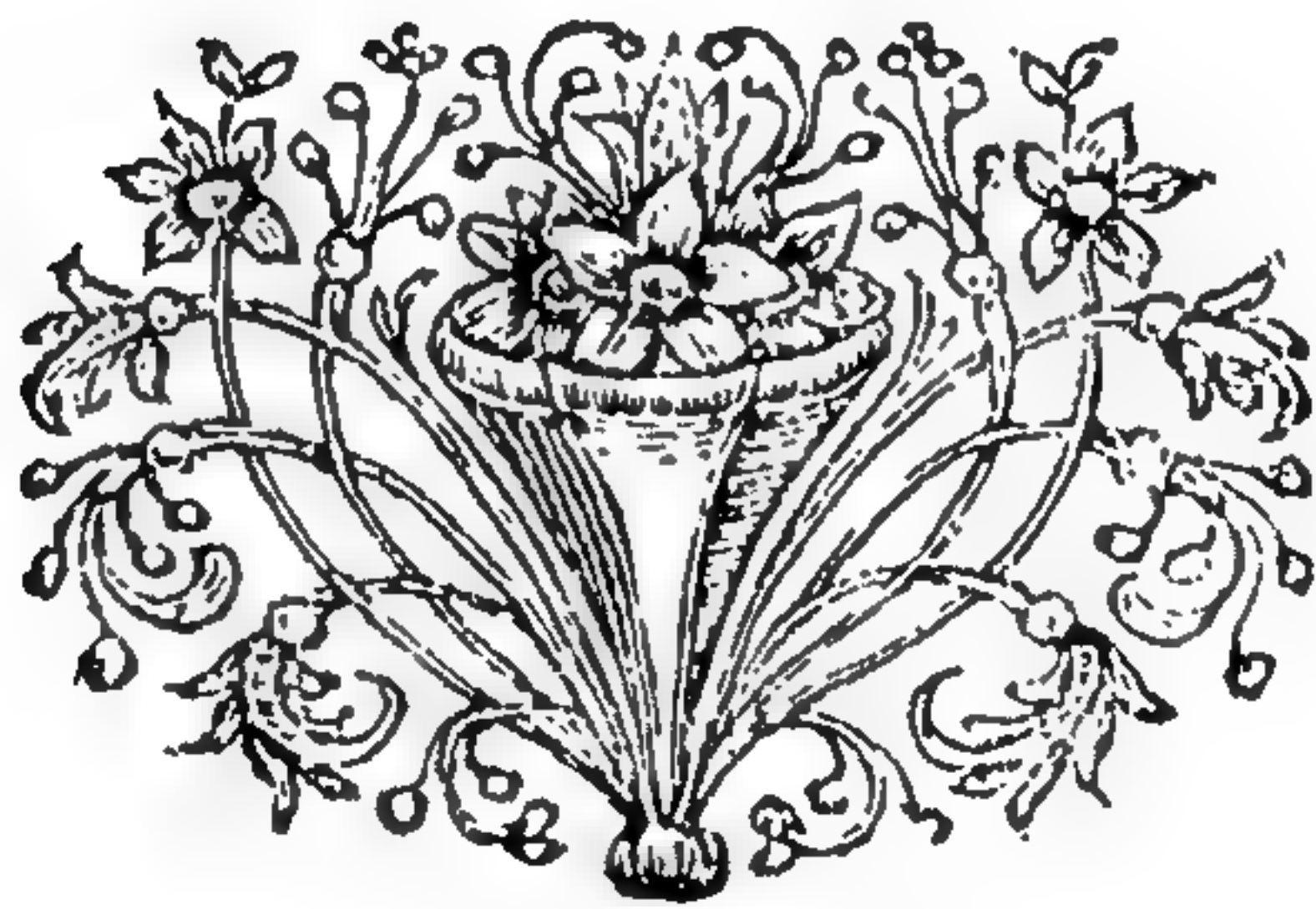
Fourthly, In the end of the Litany there is no prayer in King Edward's second book for the King, nor for the state of the clergy. And the last collect set in her Majesty's book next before the first Sunday in Advent, and beginning, *O God! whose nature and property is ever to have mercy*, is not in King Edward's second book. Further, there are two collects appointed for the time of dearth and famine, whereas her Majesty's book has but one. And in King Edward's second book, this note is given of the prayer of St Chrysostom, *the Litany shall ever end with this collect following*, which note is not in her Majesty's book.

Fifthly, King Edward's second book appointeth only these words to be used, when the bread is delivered at the Communion, *Take and eat this, in remembrance that Christ died for thee; and feed on him in thine heart by faith with thanksgiving*. And when the cup is delivered, *Drink this in remembrance that Christ's blood was shed for thee, and be thankful*.

Whereas in her Majesty's book, at the delivering of the bread, these words must be said, *The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life: Take and eat this, &c.* And at the delivery of the cup these words, *The blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting Life: Drink this, &c.*

F. TISSANIER,
ER, Account
of Tonquin.

LOG OF WOOD. The Tonquinese, we are told, pay divine worship to a large Billet, or Log of Wood, which the waves of the sea accidentally cast upon their shore. Some fishermen found it, and imagined this new deity had been propitious to their labours. They so zealously attested the miracle, that it was universally believed. The Billet was instantly deified: they erected temples to it's honour; nor were sacrifices, oblations, and other testimonies of devotion and gratitude, wanting. They traced it's genealogy, and at last found this divine Log to be the emperor of China's daughter; who had thrown herself into the sea, in order to favour the country of Tonquin with her royal benedictions, and, to accomplish her intentions without danger of a discovery, had very cautiously metamorphosed herself into this inanimate Billet.



M A M A N I V A.

M.



MAMANIVA. A monstrous idol of the Indian Banians. TAVERNIER. His Pagod stands against the trunk of a tree, and the head of the idol is seen at the entrance or gate of the temple, which it almost fills up. Hither resort several votaries, who prostrate themselves before *Mamaniva*, and at the same time a Bramin collects their free-will offerings, which consist of rice, millet, &c. Whoever comes to pay their devotions at this Pagod, are marked on the forehead with vermillion, which they think a prevailing charm against the power of evil spirits.

MANDIRAM. The name of a certain prayer, by repeating whereof, Letter to M. Huet, concerning the Metamorphosis. (Father Bouchet tells us) the East-Indians believed they could disengage the soul from the body, and recal it, at pleasure. In relation to which notion he relates the following story.

In the life of *Viera Marken*, one of the most powerful kings of India, we are told, that a certain prince earnestly besought a particular goddess, whose temple stood in a distant solitary grove, to teach him the *Mandiram*. He succeeded in his application: but unfortunately, one of his domestics, who attended at the temple-door, overheard the *Mandiram*, and determined to make use of it the first favourable opportunity. As this domestic was a confident and favourite, his master communicated to him the purport of his addresses to the goddess, but kept the *Mandiram* a secret. Henceforward the prince would frequently withdraw into some solitary place, in order to indulge his soul, and let her range a while at pleasure; but first gave his domestic strict orders to be particularly careful of his body, in her absence. Then he repeated his magical prayer in a kind of whisper, and disengaged his soul from his body. One day, as the servant stood watching his master's body, he ventured to repeat the same prayer, and his soul in an instant, taking her flight from his body, entered into that of the prince. The first thing this impostor did was to cut off the head of his own former body, lest his master should be tempted to re-animate it. Thus the soul of the true prince was reduced to the necessity of animating a parrot, under which personage he returned to his court.

MANGO-CAPAC. A false god of the idolatrous Peruvians. He had Hist. of the Inca's of Peru. been the Law-giver of that vast empire, and taught those savages the worship of the sun, or supreme God, under the name of *Pachachamac*. See **PACHACHAMAC**.

The Peruvians have a tradition, that *Mango-capac* and his wife were the children of the sun, and received a commission from that planet to instruct and humanize the Peruvians. Wherefore, guiding themselves by a golden rod, which the sun had given them, they set out on their journey, and arriving in the valley of Cusco, the rod sunk into the earth. From hence they concluded, that this was to be the seat of empire. Immediately they began to preach their father's religion, and made a great many converts to the worship of the sun. In a short time, *Mango-capac* became their *Inca* or king, and gave them most excellent political laws. After his death, he was deified by his subjects, who every where raised altars to his honour.

M A R A C A'S. Idols of the Brafilians. The word is a corruption of *Tamaraca*, which is the name of a certain fruit, about the bigness of an ostrich-egg, and shaped like a gourd. And indeed these idols are nothing more than the fruit *Tamaraca*, dressed up with beautiful feathers, then fixed at the end of a staff, and stuck into the ground by the priests, who order the inhabitants of the villages to bring victuals and drink for the *Maraca*, i. e. for the priest. The inhabitants of Brafil worship these idols with great devotion, and, after they have been consecrated by the priests, carry them to their houses, where they are looked upon as domestic deities, and consulted upon all important occasions.

PURCHAS.

M A R A M B A. An idol, or false god, of the negroes of Congo, Angola, &c. in Africa. This image stands upright, directly over against the temple dedicated to it's peculiar service, in a basket, made in the form of a bee-hive. To this deity in particular they apply themselves for success, when they go out to hunt or fish; and for the relief of such as are indisposed. Those, who are charged with the commission of any crime, are obliged to plead their cause before the image of *Maramba*. In order to this, the accused person falls down before the idol, and, embracing it with the profoundest veneration, pronounces these words; *behold, Maramba, thy servant is come to justify himself before thee*. If he is really guilty, we are told, he falls down dead upon the spot. The devotees carefully preserve, and carry about them, little images of *Maramba* in small boxes. Sometimes they wear a *Maramba* about their necks or their left arms. *Maramba* always marches at the head of their armies; and he is presented with the first morsel, and the first glass of wine, that is served up at the king's table.

Those, who solemnly devote themselves to this god, are shut up, by the *Ganga's* or priests, in a close, dark, apartment, and there obliged to spend some considerable time in the exercise of the strictest abstinence. After this retirement, they observe a profound silence for several days together. When the term of penance is expired, they are introduced to the idol, and there undergo the painful operation of two incisions, made on their shoulders in the form of a crescent. Then they are sprinkled with the blood that trickles from their wounds; which completes the ceremony of their consecration to *Maramba*. After this, they must not presume to eat of some particular provisions; which however are not prohibited to all alike, some being forbidden to eat one thing, and others another.

S T M A R G A R E T'S D A Y. A festival of the Romish Church, observed on the 20th of July.

This saint, surnamed *a la Coque*, was a Nun of the *Visitation*, who died in 1690 at Paray, in the Charolois. Her life, written by the bishop of Soissons, since Archbishop of Sens, was printed at Paris in 4to in the year 1729. The main scope and design of this treatise is to recommend that fervour of devotion, that divine love for the Lord Jesus, which Christ himself enjoined this Nun to establish, who, if we may credit the author, was indefatigable, tho' she met with the strongest opposition imaginable from the sisters of her own house, in the accomplishment of his divine will. This devotion, which was before established in some measure by Father Eudes, was only improved and brought to a greater perfection by the pious Margareta.

We shall amuse the reader with a remarkable passage or two extracted from this life. Pag. 115. "As Margareta was one day before the Holy Sacrament, Jesus Christ appeared to her in a human form and made his beloved servant lay her head gently upon his bosom. At which instant he communicated to her the unutterable secrets of his divine heart. Afterwards he prest her in the most passionate terms, to sign her whole heart to him in exchange. The Nun gave it him with all the most solemn protestations of faith, love, and constancy imaginable: Whereupon the Lord Jesus, as she thought, did really take her heart, enfold it in his bosom, where she saw it shine as bright as the sun through the wound in his side. Our Lord withdrew it afterwards inflamed to that degree, that it seemed to be a perfect flame of fire; he then replaced it again within his spouse's side, who had a continual pain forever after settled in that part, where Jesus Christ had, as she apprehended, made the incision to extract her heart. A violent fever attended this excessive pain. The remedy, which our Lord himself prescribed to alleviate and assuage her anguish, was bleeding.

" Page

“ Page 165. JESUS CHRIST was very urgent with this Nun to make, as
 “ her last will and testament in writing, an absolute deed of gift of all the prayers,
 “ and spiritual effects which she should be possessed of, not only during her life,
 “ but after her decease. He requested her likewise to communicate such design to
 “ her abbess, and prevail on her to officiate as her secretary in this important affair;
 “ and to assure her, that he would gratify her very handsomely for the favour.
 “ This deed is transcribed verbatim as the Abbess wrote it with her own hand, and
 “ as it was signed with the blood of the holy sister Margareta. Our Saviour, at
 “ the sight of this instrument, thus duly executed, testified a more than ordinary
 “ satisfaction, and in return made the Nun a devise of his own heart. He himself
 “ dictated the form of it, and she wrote it with her own blood.

“ The clause was drawn up in these words, or to this effect. *I constitute thee*
 “ *sole heiress of my heart, and of every good thing it now is, and hereafter shall be*
 “ *possessed of to all eternity; hereby giving and granting thee full power and lawful*
 “ *authority to dispose of the same, and every part and parcel thereof, according to thy*
 “ *own free will and pleasure, &c.* Margareta, as a grateful acknowledgment of
 “ this extraordinary favour, took out her penknife, and carved the name of JESUS
 “ CHRIST upon her bosom, in large and indelible characters.’

To these two remarkable specimens, we might add several soft and endearing expressions, which are interspersed throughout this divine treatise; such amorous declarations as might warm the imagination of the most abandoned libertines, and serve them as a luscious pattern for their imitation.

Amongst the many remarkable passages that are to be met with in this divine treatise, the following circumstance does doubtless exceed them all. “ This Nun
 “ received almost as many visits from the *Devil*, as she did from *Christ*. One day
 “ the *foul fiend* had been more active and diligent in making his addresses to her,
 “ than her celestial bridegroom was himself, and with a chord which he held in
 “ his hands, he played a thousand artful little pranks before her, to attract her
 “ eyes, and interrupt her devotions. In the mean time our Saviour appeared;
 “ whereupon the *Devil*, without the least reverence or regard for his Lord and
 “ Master, threw the cord directly about his neck, and twisted it in such a violent
 “ manner, that he had inevitably strangled him, had not the pious Margareta ran
 “ to his assistance, cut the cord with her scissars, and so delivered her spouse from
 “ his insolent and malicious rival.”

‡ M A S S. On some solemn occasions, particularly on the eve of our Lord's nativity, Mass is performed at midnight, in the Romish church. The institution of the midnight-Mass is by some ascribed to St Telephorus, who sat in the papal chair in the middle of the II^d century. But Cardinal Bona thinks it was not celebrated annually, at stated times, till the pontificate of Julius I. Gregory the Great mentions this Mass somewhere in his writings. De rebus Liturgicis.

One privilege of the church of St Mark at Venice is, to say the midnight Mass at six in the evening. The disorders, which used to happen at that ceremony, when celebrated at midnight, was the occasion of this indulgence.

M E L E C I A N S. Christian schismatics of the IVth century, so called from their leader Melecius, bishop of Lycopolis in Egypt. BARON. an. 306.

This prelate, in his first years, had been a zealous advocate for the faith. The warmth, with which he defended it, irritated the Emperor Maximilian, who caused him to be imprisoned, together with Peter, patriarch of Alexandria. About the year 306, during his captivity, he declared with great zeal against those Christians, who, having apostatized, desired to be reconciled to the Church; affirming, that they ought not to be admitted to pardon, till such time as the peace of the Church was restored. He carried his zeal in this matter so far, that he broke off communion with Peter his patriarch, who opposed the rigour of his opinion; and thus, even in prison, where he was detained for having defended the faith, he began the schism of Alexandria. Peter the patriarch, in a synod held in the same prison, condemned Melecius; and this condemnation was confirmed by his successors, and by the cotemporary bishops.

The Melecians fastened little bells to the bottom of their garments, and sung their prayers, dancing all the time; and this they thought a sure means to appease the wrath of God. They are accused of practising all the hypocritical manners of
 the

the Pharisees. They persisted in rejecting all such Christians as had lapsed into idolatry, whatever tokens of repentance they might shew.

MENS. [*Lat.*] In English, the mind, judgment, or understanding. An imaginary deity of the antient Romans, to whom they addressed their prayers for the gifts of wisdom and prudence. She had a temple at Rome in the Capitol. Hence Ovid :

Faët. 1.

Mens quoque numen habet: Mentis delubra videmus.

*The human mind's exalted to the skies,
And temples to her fancied godhead rise.*

The Greeks called her Νῆς.

KÆMPFER,
Hist. Japan.
1. 5. c. 3.

MIA S. So the Japanese call their idol-temples. The word, in their language, signifies *the habitation of the immortal soul*.

These temples are generally built on high places, and as distant as possible from such places as are exposed to any sort of nastiness; and they usually stand near some purling stream or shady grove. There are not always idols in the *Mias*. When there are, they are placed on an altar in the middle of the temple. The idol has a large sconce, full of perfumed candles, always standing before it. They make use of the choicest fir-trees to build the *Mias*. A pleasant spacious walk leads up to the temple, at the entrance of which is a handsome gate, on which the name of the god, to whom the *Mia* is consecrated, is written in large characters of gold. When any one comes to pay his devotion to the idol, he does not presume to enter into the temple, but stands without, and, whilst he says his prayers, looks into it through a lattice-window. In those *Mias*, which have no images, they place a looking-glass, which they esteem an emblem or hieroglyphic of the deity.

‡ **ST MICHAEL'S DAY.** The following is related of this faint, which I shall transcribe in the old English style: ‘*Michael* appered to another byshop, and badde hym go to an hyll toppe unto the mount of *Gardell*, and there as he founde a bull teyed, he sholde make a chyrche in the worshyp of God and saynt *Michaell*. Than were there two roches (rocks) of stone on eyther side, that the werke might not up. Than saynt *Mychaell* appered to a man that hyght *Haymo*, and badde hym go and put awaye the roche and drede no thyng. So this man went thyder and sette to his shoulters, and badde the roche goo utter in the name of God and saynt *Mychaell*, and so the hylles wente utter as moche as neded to the werke.’

Jacobus de Voragine has recorded, that when a great multitude were going to the church on this mount (for twice a day, as we are told, the sea that encompasses this mount gives the people a passage) it happened that a big-bellied woman, who was near her time, went along with them; and behold the sea returned with a mighty force, and all the company in a fright fled to the shore again, the woman with child excepted, who was overtaken by the waves of the sea; but Michael the arch-angel preserved her unhurt, so that she brought forth her child in the middle of the sea, and taking her child in her arms there gave it suck; and the sea making way for her, she rejoicing brought her babe to land.

LA POTTERIE'S Hist. of
North-America.

MICHAPOUS. So the savages in some parts of North-America call God. They believe, that *Michapous* created heaven, and the animals, whom he placed on a large bridge laid over the waters. But foreseeing that these creatures could not live long on this bridge without sustenance, which they could not meet with there, and having at that time command over the heavens only, he addressed himself to *Michinisi*, god of the waters, and would have borrowed some land of him, in order to settle his creatures on it: but *Michinisi* was not inclined to grant him his request. *Michapous* thereupon sent the beaver, the otter, and the rat, to search for earth at the bottom of the sea; who brought him only a few particles of sand, wherewith *Michapous* made the whole terrestrial globe.

The

The animals not agreeing well together, Michapous destroyed them all, and from their putrefaction sprang the creature man. One of the new-created, being accidentally separated from the rest, discovered a hutt: here he found *Michapous*, who gave him a wife, and drew up the marriage articles between them. He likewise provided wives for the rest of the men; and by this means, say they, the world was peopled with inhabitants.

M O K I S S O S. Certain deities of the negroes of Congo, Angola, &c. in PURCHAS. Africa. They are a kind of *Genii* or spirits, and are in subordination to a superior being, called by the natives *Zamban-Pongo*, and acknowledged to be the God of heaven.

Their idols are composed either of wood or stone; some few whereof are erected in temples or chapels, but the much greater part of them in the public streets and highways. To these they make their vows, and offer up sacrifices, to appease their anger, or to obtain their favour. Some of the *Mokissos* are made in the form of four-footed beasts, others like birds, &c.

N.



IXIDII DEI. [*Lat.*] Certain divinities worshipped by the FESTUS. ancient Romans, and supposed to assist women in their childbed-throws: they were supposed to be three in number; and the Romans placed their statues in the Capitol, over-against the altar of Minerva. It is said, the Romans brought them out of Syria after the defeat of Antiochus. These Deities were represented in the posture of women in labour.

NOCTURN. The Papists bestow this name upon that part of their church-prayers or office, which they also call Matins. This is commonly divided into three Nocturns, so denominated because they were used only to be sung by night; and this is still observed in some of their cathedral churches; where they sing their Matins at midnight, in imitation of the Primitive Christians, who, by reason of the persecution of the heathen Emperors, were necessitated to meet at night.

O.

Collection of
Voyages to
the North.
Tom. 8.



OLD MAN OF OBY. A remarkable idol of the Ostiac Tartars, who inhabit near the river Oby. He is composed of wood: his nose, which resembles a hog's snout, has an iron hook in it. His eyes are made of glass, and his head embellished with a pair of horns. His devotees oblige him to change his place of residence once every three years, and transport him over the Oby, from one place to another, with great solemnity, in a vessel made for that purpose.

When the ice dissolves, and the river overflows its banks, the Ostiacs flock to this idol in a body, and beseech him to prove propitious to their fishery. If the season does not answer their expectations, they load him with a thousand reproaches, and insult him as an old, impotent, despicable deity. On the contrary, if they prove successful in fishing, the god, by way of retaliation, is allowed part of the booty.

OPPORTUNITY. A false goddess honoured by the Pagans, as the superintendant of the fittest season, wherein to accomplish any business. She was commonly represented in the form of a naked woman bald behind, with a long lock before, one of her feet in the air, and the other on a wheel, holding a razor in one hand, and a sail in the other. Her feet were also winged, and the wheel in continual motion, to shew that Opportunity is always inconstant and momentary; so that if not made use of when it offers, it soon slips away, leaving repentance behind it, as a perpetual companion. We know of no temple erected to this deity.

EPIPH. HÆR.
63.

‡ **ORIGENISTS.** Besides the disciples of the great Origen, there was another sect of *Origenists*, followers of Origen surnamed the *impure*, an Egyptian by birth; who, about the year 290, taught, that marriage was an invention of the devil, and that it was lawful to employ any the most infamous means to prevent generation; and that if, notwithstanding the most exact precautions, generation followed, we ought then to try all possible means to procure abortion.

As this system appeared extremely shocking, Origen pretended to authorize it by certain forged books, which he said were divine. Epiphanius has happily opposed this heresy, not only by serious arguments, but also by turning it into ridicule. This sect, horrible as it was, had still some partisans in the Vth century, as Epiphanius discovered by the testimony of some old men, to whom certain women of the party of the Origenists had declared themselves.

PAGOD.

P.



PAGOD OF JAGURNAT. A famous Pagod, or Idol-Temple, in the East-Indies, which the idolatrous Indians hold in the same veneration, as the Jews did the temple of Jerusalem, and the Mohammedans do that of Mecca.

This Pagod is a large edifice, built on the sea-shore, near Balassor. We are told it is very rich, and that, among other precious things, there is a large idol in it, with two emeralds of a prodigious size for its eyes. The Pagan Indians used to come in great multitudes, to visit this place out of devotion, to the no small advantage of the Bramins, who by that means got great sums of money. But the Great Mogol, they say, has ordered it to be inclosed and shut up, in order to put a stop to these pilgrimages.

PEPUZIAN S. A sort of Christian Hereticks, sprung from the Montanists, whose errors they followed. They were thus denominated from a town in Phrygia, called Pepuza, which they named Jerusalem; whither they invited all men to present themselves. The women officiated as bishops and priests among them. They appeared in the second age. EPIPH. Hæref. 49.

PRIMIANISTS. A party of *Donatists*, so called from *Primianus*, false bishop of Carthage, who became the head of their sect. *See DONATISTS.* AUGUST. in Psal. xvi.

Primianus had been elected bishop of Carthage, contrary to the Canons, in 394. He was deposed in a council, held by several bishops the same year, and Maximianus put in his place. Primianus, instead of submitting to this decision of the bishops, formed a party of factious persons, who laid waste the church of Carthage, burnt the houses of their adversaries, and assassinated several who opposed them. Thus the Donatists, divided into parties, turned their arms against themselves.

PUDA, The PEXAIO'S, and PE'S. Certain deities, or false gods, whom the Malabarians, and other Indian idolaters, worship as associates to the god *Ixora*. *See IXORA.* Ceremonies of the East-Indians explained, apud Relig. Cerem. V. 3.

Puda is represented under the shape of a squat, thick, pot-bellied, beardless man. He has one serpent upon his left arm in the form of a ring, and two upon his thighs, and a shepherd's crook in his left hand. The *Pexaios* and *Pes* are larger, and generally wrought with greater skill than *Puda*. All of them bear some relation to the rural gods of the antient heathens.



Q.

PURCHAS.

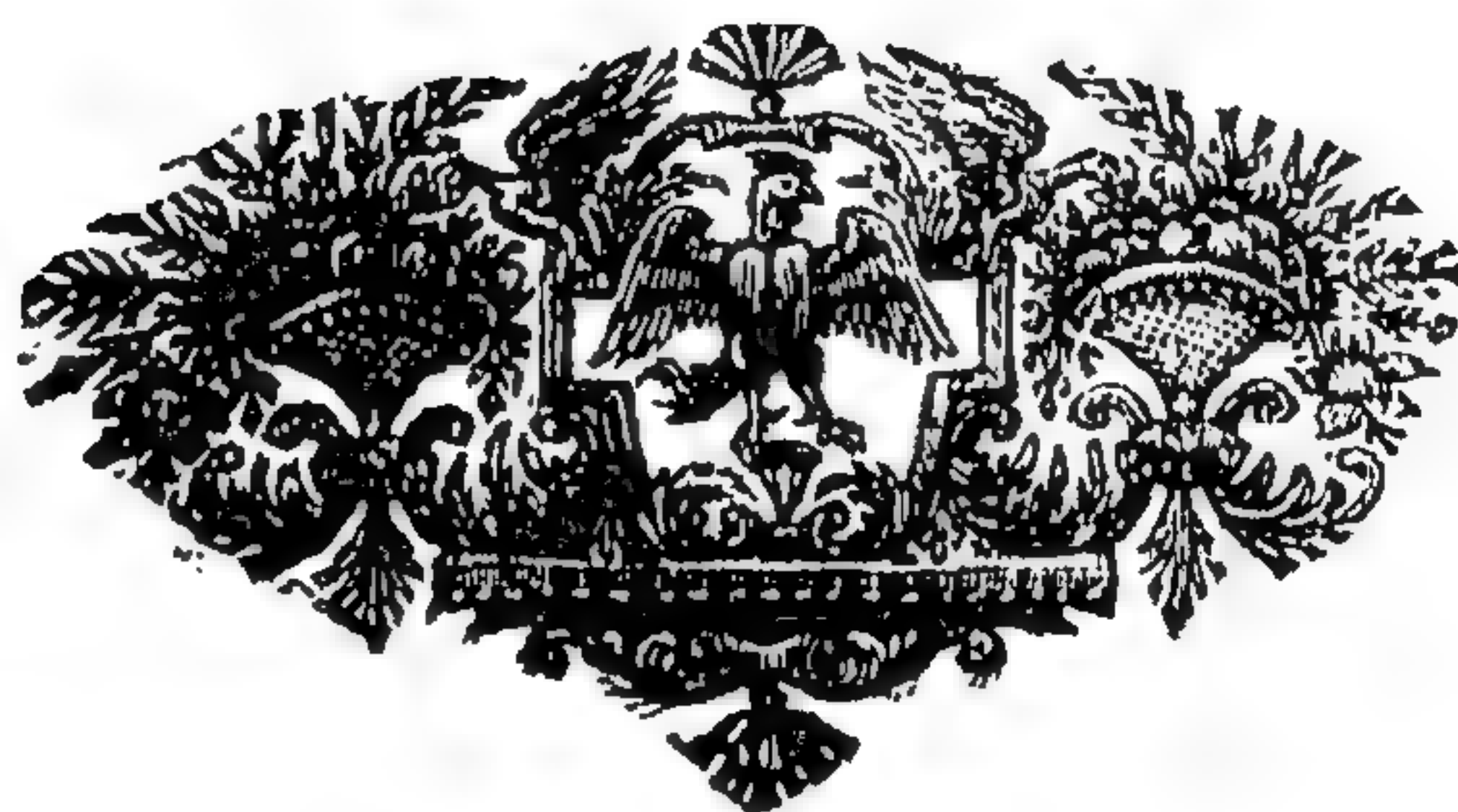


UANTE-CONG. A Chinese deity; who, they say, was their first emperor, and Law-giver. He introduced the custom of wearing decent apparel among the Chinese, who before went almost naked. He brought them under some regulation and form of government, and prevailed on them to reside in towns. Such useful and extraordinary inventions intitled him to a stature larger than that of the generality of mankind; and accordingly they represent him under a gigantic form. He sits by a table, on which is a taper, and several books; and behind him stands his black squire *Lincheou*, of as formidable an aspect as his master.

In all probability, *Quante-cong* is the same as *Fohi*, whom historians generally represent as the first king of China.

KÆMPFER,
Hist. Japan.
l. 4. c. 8.

QUANWON. An idol, or false god, of the Japanese. He is called the hundred-handed idol, because he has a great number of hands, in each of which he holds some implement or other. He is seated on a spacious *Lotos* or *Tarate-flower*. There are two children, the one sitting, and the other standing, upon the idol's head: besides which, six other little infants surround the head of *Quanwon*, and form a kind of crown or circle of rays round it.



R A J A S.

R.



A J A S. A religious order, among the East-Indians, next in rank and esteem to that of the Bramins. There are several orders of *Rajas*, all subordinate to each other; the principal of which are, the *Chouria Vankcham* or *Order of the Sun*, and the *Tomma Vankcham* or *Order of the Moon*. They are so called, because their souls are supposed to have formerly resided in one or other of those planets. As to the inferior orders of *Rajas*, they derive their original from the stars; and it is pretended, that those streams of light, which sometimes flash along the sky in the night-time, are souls falling from the stars. If any of these meteors light upon fruits, which a woman with child happens afterwards to eat, it is a soul, they say, which descends, in order to animate the infant in her womb. Those, which light upon the grass, enter into the bodies of the cows or other beasts, that happen to be then grazing, and animate their young.

F. BOUCHET'S Letter to M. Huet, concerning the Metempsychosis.

R A M. A false god of the Chinese. He was a Brachman, or Bramin, who, having met with prodigious success in his preaching, and drawn after him a vast number of disciples, was so highly admired, that he was deified after his death. They tell us, that he passed thro' fourscore thousand transmigrations; in the last of which he appeared under the form of a white elephant. Kircher is of opinion, that *Ram* is the same as *Fo*. See *Fo*.

KIRCHER, China illustrata.

R A M A N O U J A S. A particular sect of the Indian Bramins, who distinguish themselves by drawing with a piece of chalk, from their nose to their forehead, a figure resembling the letter Y; and by marking themselves, with fire, at the joining of the arm and shoulder-blade.

A. ROGER, Relig. of the Bramins, P. 1. c. 2.

These Bramins are a kind of Quietists, and assert, that it is sufficient for a man to give himself once to God, and that, if afterwards he commits sin, Vistnou will not punish him for it: for, say they, he never abandons those he has once loved. These *Ramanoujas* go bare-headed, and have their hair cut very short, leaving only a tuft upon the crown of the head, which hangs behind in a knot.

R E D H E I F E R (BURNING OF THE). A solemn expiatory sacrifice, or offering, of the Israelites, prescribed by Moses in the Levitical Law.

Numb. xix.

The *Red Heifer* appears, by the manner of it's offering, to be justly disposed among the sin-offerings, it being the nearest to them of any in the method of its solemnities. It was not properly a sacrifice for sin, but had something of that nature in it, and might be said to purify or cleanse from sin, that is, from certain legal defilements. And it may, in a less proper sense, have the name of a sin-offering, inasmuch as the body of it was burnt without the camp (as the great sin-offering was upon the day of atonement) and its blood sprinkled seven times towards the sanctuary, though not shed at the altar.

The manner of performing this ceremony was exceedingly curious; and their care in this matter was so great, that in none of the ritual observances they shewed

more circumspection than in this. Infinite were the niceties and exceptions, invented by the later Jews, in chusing a Heifer that was exactly fit for this business. But the law of Moses enjoined no more than that the Cow should be Red and young; that it had never been used in the yoke, had no blemish, and was without spot; that is, as the Jews interpret it, was perfectly Red, without the mixture of any other colour: So that, if this cow had two hairs black or white, it was unfit for this use.

Why the law insists upon a young cow, rather than a bullock (which is commonly appointed in sacrifices) and why one perfectly red, is not so easy to determine. Some learned men pretend, that this precept was given to preserve the Israelites from the religion of the Egyptians, who abhorred to offer cows, which they honoured as sacred to Isis: And therefore God, they think, ordered a cow to be burnt rather than a bullock: And for the same reason one perfectly red, because that was a colour odious and abominable to the Egyptians, who fancied their Typhon, the author of all evil, to be of that colour. Others imagine, that a Red Heifer was made choice of, because such a one was very rare to be found; it being difficult to find a red cow, without the least mixture of any other hair. But why this *purification*, as it is called, should be a Heifer rather than a bullock, we are no where told.

This sacrifice was provided at the common charge; and when a heifer was found proper for the purpose, she was brought to the high priest, who was not obliged to do the office himself, but deputed a priest of learning and abilities to officiate at the solemnity. It was the practice, under the second temple, that, seven days before the cow was to be burnt, the priest, who was to burn her, was set apart in a chamber of the temple, which stood in the north-east angle of the court of Israel, called *the house of stone vessels*. And the reason of his separation was, that he might be sure to be free from any pollution by a grave or dead corps: for, since the ashes of this burnt cow was the great and only purifier from that defilement, it was their greatest care that such should be absolutely free from that pollution, who were concerned in burning of her, or in sprinkling her ashes.

When the day of burning her came, she was led without the camp, as a thing exceedingly unclean, and more impure than any common offering for sin: for the greater the impurity was, that was laid upon any sacrifice, the farther it was carried from the sanctuary. She was killed in a place within sight of the tabernacle, and the priest was to dip his finger in the blood, as in expiatory sacrifices, and to sprinkle it seven times, looking stedfastly towards the sanctuary while he sprinkled it; otherwise, the Jews say, it was in vain.

Under the second temple, they, who were concerned in this solemnity, went out at the east gate of the mountain of the temple, and over the valley of Kidron to mount Olivet; and stood upon the edge of the hill over against the gate where they came out, and in view of the temple. All the way over the valley there was a causeway laid upon arches, that no graves might be there, to defile the passengers; and the place, where the cow was burnt upon mount Olivet, was arched for the same security.

The elders of the people marched before the priest, and his company to the place of burning, and there the priest bathed himself in a place for that purpose. Then was the pile of wood made, upon which she was to be burnt; and, tying her legs with cords, they laid her on it, her head lying toward the south, and her face turning to the west. The priest, standing upon the east side of her, and his face towards the west, killed her with his right hand, and received the blood with his left. Seven times he sprinkled the blood towards the temple, looking directly over the gate Shushan upon the porch of the temple.

Immediately after sprinkling the blood, he set the pile on fire, in which this Heifer was more entirely consumed than any other expiatory sacrifice: for not only her skin, and flesh, and dung, but the remainder of the blood, was ordered to be burnt. While she was burning, the priest took Cedar Wood, and Hyssop, and Scarlet Wool, and having shewed them to the spectators, threw them into the fire. The priest, who killed the Heifer, and sprinkled her blood, and the person who disposed her to be burnt, contracted a pollution, and were obliged to bathe themselves, and wash their clothes; and remained unclean till the evening.

When all was burnt, a man, free from legal pollution, took up the ashes, and laid them in a clean place without the camp. It is probable, these ashes were kept

kept in more places than one without the camp (as afterwards near Jerusalem) and perhaps in all the cities of the country: for it would have been laborious for all the people, and impossible for those who were remote, to go to Jerusalem the third day (as the law prescribed) after they were defiled, to fetch these ashes; which therefore were preserved in several clean places, where every body might easily have them. The ashes were not made by burning a Heifer every time the people had occasion for them; but the ashes of one sacrifice were sufficient for the use of many generations. The doctors say, that this Red Heifer was burnt but nine times while their polity lasted: the first by Eleazar in the wilderness; which was not repeated till after the destruction of Solomon's temple, that is, not during the space of more than a thousand years. It was again burnt by Ezra, after the return from the captivity; and but seven times more till the destruction of the second temple. Since which they have not attempted to make these ashes, but expect it to be done the tenth time by the Messiah.

To make these ashes fit for use, a quantity of them was put into a vessel with spring-water, called the *water of separation*; because by it those persons were to be cleansed, who, for their legal pollutions, were separated from the congregation; and those things also, which had been defiled, were restored to their common use.

This *water of separation* was chiefly, if not solely, designed to purify from that great pollution arising from touching the body of the dead. The person thus defiled was reputed unclean for seven days. Upon the third day, he was to begin his purification by being sprinkled with it: upon the seventh, he was sprinkled again; and then he was clean. This sprinkling was done by dipping a bunch of hyssop, which was a cleansing herb, into the water. The penalty for omitting this rite of purifying, after such pollutions, was excision, or cutting off. The house likewise, or tent, wherein a person died, and every one, who came within the doors while the dead body lay there, or before the place was purified, as well as those who were in it when the person died, were under a legal uncleanness, and to be purified by sprinkling. Every vessel in the house that was open, and without a covering, was defiled, and was made clean by the sprinkling of this water; because the air in the house, which was supposed to be tainted by the dead body, came as freely into such vessels as it did into the body it self.

The Law does not say, that this ceremony of sprinkling was to be performed by a priest; and therefore it is supposed, that it might be done by any other person, who was under no pollution. And in this the Jews were so curious, that they extended it not only to a person that was at present clean, but that never had been defiled by a dead corps in all his life. Therefore, that such persons might be found, there were arches made in a rock in Jerusalem, and houses built over those arches. Thither, as to a place secure from graves, were certain women with child removed, when they were near the time of their delivery, and there they were brought to bed. The children, born in these houses, were constantly kept there, that they might be ready, as occasion required, to sprinkle these ashes. When any one of them went upon this service, he rode upon a seat on the backs of oxen, first to the pool of Siloam, where he lighted in the water (for there it might be presumed, were no graves to defile him) filled his pitcher, and got up again; then he rode to mount Olivet, besprinkled the person who was to be cleansed, and returned in the same manner to his cell. The very act of sprinkling made the person officiating unclean; and, to purify himself, he was obliged to wash his clothes, and to be esteemed polluted till the evening.

By this nice care about the smallest bodily defilements, God seems to have designed to make them sensible, how necessary it was to preserve inward purity, without which they could not be acceptable to him, tho' they approached his sanctuary.

S. ROSA'S DAY. A festival of the Romish Church, observed on the 30th of August, in memory of St Rosa, who was of Lima the Capital of Peru.

The blessed Rosa was scarce five years old, when, by an express vow, she consecrated her virginity to God. In so tender an age, she lived upon bread and water three days in the week. This holy maid used to rub her cheeks and eyes with powder of Indian pepper, to blister them, that she might not be obliged to appear in company. The blessed Rosa, like Christ, multiplied loaves. She miraculously filled an empty vessel with celestial honey, to ease her mother, who was sick. As she was once passing by St Dominic's church, she found herself

F. OLIVA,
Panegyric on
St Rosa, *apud*
Bouhours O-
puscula.

inspired

inspired to go in, and pay her devotions to our Lady of the Rosary. She was no sooner on her knees, than she remained immovable, and as it were nailed to the ground. Astonished at this prodigy, she promised the holy Virgin to become a Nun of the third order of St Dominic: immediately she rose up with great ease, and took care to perform her promise. When she had taken upon her the religious life, she studied to invent new austerities. She wore a heavy chain about her waist, which she fastened with a padlock, and threw the key into a well. But, not being able to bear the pains this chain gave her, she prayed to the blessed Virgin, who opened the lock for her. The blessed Rosa, thinking her lodgings at her mother's too good for her, built herself a sorry hut at the end of the garden. She was soon disturbed by a multitude of gnats, with whom she made peace; and the conditions of the treaty were these. The gnats were allowed to shelter themselves in the cell, during excessive heat or cold; and they on their part stipulated not to molest her any more, and even to retire, whenever she found any inconvenience from them. Her Panegyrist, F. Oliva, observes, that mankind had an infinite loss, in that God did not create Rosa, instead of Eve, in the terrestrial paradise.

ROSICRUCIANS or BRETHREN OF THE ROSY CROSS. A whimsical and enthusiastic sect, of which Naudé gives us the following account.

Instruction, &c.
printed at
Paris in 1623.

This society took its rise in Germany, about the year 1394. Their founder was a young man, who from five years old had been brought up in a convent, became acquainted with some magicians, learned their art, and travelled into the East as far as Arabia, where the doctors of that country taught him wonderful secrets, and foretold to him, that he should be the author of a general reformation. From Arabia he went to Barbary, and from thence to Spain, where he frequented the Moors and Jews, who were versed in the Cabbala. He there pretended to begin his reformation; but, being banished from Spain, he returned to his native country Germany, and died in the year 1484, being one hundred and six years old. His body was not buried, but only deposited in a Grotto; where it was discovered, in 1604, in the following manner. A Rosicrucian took notice of a stone with a nail in it, and, removing it, found the Grotto, in which was deposited the body of their founder. There was this inscription: *At the end of one hundred and twenty years I shall be manifested*; and over the monument, after these initial letters A. C. R. C. these words were written, *In my life-time I made choice of this compendium of the world for my tomb*, with several hieroglyphical figures about them. The body, they pretended, held in its hand a book written in gold letters, containing the praises of the founder, and an account of his contempt of the vast treasures he had found, and of his dying without sickness or pain. This discovery occasioned the establishment of the *brethren of the Rosy Cross* into a kind of regular order or society; and, in 1615, a German printed their apology and profession of faith.

The articles of this society were, to swear fidelity to each other, and to observe its laws, which consisted chiefly in secrecy, and in speaking and writing only by Enigma's and allegories. The pretended design of their institution was, to restore good discipline in religion, and the study of the sciences, particularly Physic, of which they boasted to know the most hidden secrets. In a word, they pretended to know the philosopher's stone, and to have dived into the most hidden secrets of nature. They were to remain in a perpetual state of virginity, and to make themselves known to the world by no other name than the *Enlightened of the Rosy Cross*.

These Rosicrucians practised Physic without fee or reward: they endeavoured to reform religious worship, by retrenching all superfluous ceremonies. They met together once every year, and wore constantly the character or impression of the *Rosy Cross*, as the token of the brotherhood. They were Protestants in religion, openly declaring the Pope to be antichrist, and admitting but two sacraments. They pretended a right of naming their successors, and of bequeathing to them all their privileges and virtues; to know by revelation who were worthy to be admitted as members of their society; to keep the devil in a state of subjection, and to discover hidden treasures. They boasted of having invented a new language, by which they could describe the nature of every Being.

The

The Rosicrucians were much talked of in France, in the first 15 or 20 years of the last century. The credulity of the people was greatly raised by the following bill, posted up in all public places. ' We the deputies of the Rosicrucians, who dwell visibly or invisibly in this town, by the grace of the most High, shew and teach, without books or notes, to speak all the languages of the countries where we please to live, to deliver our fellow-creatures from deadly error.' In 1613, a Rosicrucian of Barbary, named Muley-Ibn-Hamet, having, with a handful of men, overcome the king of Fez and Morocco, was, they said, to conquer Spain. At the same time, some of the *Enlightened* appeared in Spain : but were soon quelled by the Inquisition.

S.



SABATHIANS. A Christian sect, so called from their leader *Sabathius*, a Jew of Constantinople, who received Baptism in the year 392, and was ordained a priest by the Novatians. Finding himself as little esteemed by the Novatians, who had received him, as by the Jews, whom he had deserted, he set up for the head of a sect. As he had still some attachment to Judaism, he declared for the opinion of the *Quarto-Decimani*, and affirmed, that Easter ought to be observed precisely on the fourteenth of the moon of March. And the better to confirm his disciples in this opinion, he made use of the following stratagem. In reading the 22d chapter of St Luke, when he came to these words, *The feast of unleavened bread drew nigh, which is called the Passover*, he raised his voice on a sudden, and cried ; *Wo unto him, who keeps the Passover but on the day of unleavened bread !* He joined these words so artfully to those of the sacred text, that his ignorant followers took them for an express declaration made by Jesus Christ himself.

BARON. an.
408, 413.
SOZOM. l. 7.
c. 18.

Sisinnius, a Novation bishop, being arrived at Constantinople, zealously opposed Sabathius. One day, this latter being in a certain church with his followers, a report was suddenly spread, that Sisinnius was coming with armed men, to destroy him and all those of his sect. The Sabathians, seized with terror, endeavoured to escape : but, as they pressed to get out of the church, they fell one upon another ; and the number of those, who were trampled to death, was so great, that the rest abandoned their leader out of fear of Sisinnius. Thus the sect of the Sabathians was entirely dispersed.

SADDER. The name of a sacred Book, containing the religion and morality of the *Gaures*, a people of Persia. See *GAURES*.

The *Sadder* is properly an abridgment of the *Zend* or *Zendavesta*. See *ZEND*.

This sacred book principally recommends charity, as capable of hiding a multitude of sins. It insinuates, that, when a person sneezes, he is exposed to the assaults and temptations of the devil ; and for this reason, on such occasions, he must repeat certain prayers, to drive away the foul fiend. It requires an implicit faith, and a blind obedience to the decisions of the sovereign pontiff. The *Sadder* likewise recommends a frequent commemoration of their deceased friends and relations. It enjoins a strict and impartial examination of all the actions of the past day ; and an inviolable performance of all their promises and engagements ; kindness and indulgence to all sorts of animals, particularly oxen, horses, sheep, and cocks ; and a frequent performance of the most austere penances. It commands them to

destroy five kinds of noxious reptiles. It forbids walking barefooted on the ground, to avoid profaning it. A due regard for the element of water is likewise expressly recommended: thus when they set water over the fire, they must take particular care, that one third part at least of the pot be empty, that the water may not boil over. The same *Sadder* likewise strictly forbids all calumny, lying, adultery, fornication, and stealing. It requires the faithful to be frequent in their ablutions, and propitiatory sacrifices. And it is observable, that the *Sadder* holds an equality of guilt with respect to sins, and threatens the slightest transgressions with the severest punishments.

MANDESLO.

OLEARIUS.

S A M A R A T H. The name of a sect of Banians in the East-Indies. They are a sort of Pythagoreans, who believe the pre-existence and transmigration of souls. They say God, whom they call *Permiseer*, governs the world by three lieutenants; the first of whom they call *Brama*, who sends the souls into the bodies they are designed for by *Permiseer*. The second is *Buffina*, who teaches men to live according to the commands of God, which they have written down in four books: he also superintends the growth of corn and all vegetables. The third is called *Mais*, who has power over the dead; and, according to their good or evil actions, sends them into a body to do more or less penance: and when their penance hath had it's full effect, he presents the purified souls to *Permiseer*, who receives them into the number of his servants.

The wives of this sect cheerfully sacrifice themselves upon their husbands funeral piles, as being fully persuaded that for so doing they shall enjoy seven-fold, in the other world, whatsoever they have renounced here. As soon as any of their women are delivered, they set before the new-born infant an inkhorn, with paper and pen, to intimate that *Buffina* will write the law of *Permiseer* in it's understanding; and, if it be a boy, they add a bow and arrows, as a presage of his being fortunate in war.

EPIPH. Hæ-
ref. 23.

S A T U R N I N I A N S. The disciples of Saturninus, a philosopher of Antioch, who, about the year 115, published the errors of almost all the heretics, who had gone before him. He had a particular system concerning the creation of the world: for he taught, that God had created seven angels, and that these angels had created the world, and two kinds of men, the one good, who are the elect; and the other bad, who are the reprobate. He taught likewise, that men live by the divine breath alone, and that, when God withdraws his breath, they die.

To these ridiculous notions he added, that the angels, after having a long time admired the beauties of God, agreed among themselves to form a man in his likeness; that, having laboured a great while, they made a kind of animal, which could not support itself upon it's feet, but crawled upon the ground like a serpent; that God suffered their work to remain some time in this low condition, to convince them of the rashness of their project; but that at last God, touched with compassion, imparted some share of his own perfection to this creature, who immediately raised himself upon his feet, and lifted up his head towards heaven.

Saturninus pretended, that the Jews had been for a long time under the government of a bad angel, as a punishment of their crimes; but that at last the eternal Father, taking pity on them, had sent him (Saturninus) into the world, to take them out of the power of the angel of discord; that he himself was the true Messiah, and that Jesus Christ was a meer apparition, and not a real man.

This impostor had a great number of disciples, who infected with their doctrine several towns of Syria. To support his pretences, Saturninus had forged a book filled with oracles, which he said were dictated by a good angel. His followers put on the appearance of the strictest virtue and morality, but were secretly guilty of the greatest vices and irregularities. The List of the apostolical Canons condemns Saturninus and his adherents.

S C R I B E S. An order of Jewish Doctors, often mentioned in the New Testament, in conjunction with the *Pharisees*.

The word *Scribe* more properly signifies the name of some office or function, than of any sect, they being more antient than any sect among the Jews. These

were

were persons of great repute, being called in the New Testament *Scribes of the Law, Teachers of the People, Doctors of the Law*, and sometimes *Lawyers*.

This office began immediately after the Babylonish captivity, above five hundred years before the nativity of Christ, Ezra himself being one of the first. They were a body of the most learned men of the nation, and generally of the tribe of Levi, who were distinguished by the title of *Scribes of the Clergy*; those who were not derived from the Levitical stock, but, as the Jews say, from the tribe of Simeon only, being called *Scribes of the People*.

The business of the lay Scribes was to copy the bible for any, who had occasion for it, it not being thought proper that every vulgar pen should copy things of so sublime speculation. Therefore there was a peculiar order of learned men among the Jews, whose office it was to preserve the purity of the text in all bibles that should be copied out, that no corruption might creep into the original of sacred writ. These *Scribes of the People* were likewise employed as public notaries in the Sanhedrims and courts of justice, and as registers in the synagogues. And they not only transcribed the book of the law, but they wrote out phylacteries, short sentences to be fixed upon the door-posts, bills of contracts or divorce, and other matters of civil or religious concern. Out of these, it is probable, some of the most accomplished were made choice of, to attend upon the king as his secretaries, called the *King's Scribes*. And, to qualify them for these offices, they were entered as students in some public academy, where they studied with great application, till they were capable of these employments.

The office of the *Scribes of the Clergy* was to preach in publick, and to instruct the people: for they were more constant teachers than any other of the clergy; taking upon them to be the most certain and regular interpreters and expounders of the Law in sermons. And they grew into such repute in the Jewish state, that it is hard to say, whether the Pharisees, or Scribes, were held in the greater veneration: for what the Pharisees gained among the common people, by their pretensions to an extraordinary sanctity, these obtained more justly by their zeal for the written word, which they preserved from the common dangers of corruption and contempt.

These *Scribes* were closely linked with the *Pharisees*, and concurred with them in most of their corruptions and superstitions. They both are represented as sitting in Moses's seat upon the legislative bench, and presiding in the courts of justice, being called *the Fathers of the Sanhedrim*. But there was a degree of *Scribes*, who sat in this court, not in the capacity of legislators or judges, but as men learned in the Law, whose office it was to explain cases of difficulty, and with whom the *Fathers* consulted, when any debates arose about the execution of justice. See PHARISEES.

SEBUSEANS. A sect of the Samaritans, so called, either from *Sebeon*, EPIPHANIUS. whose children perhaps fell into the schism of the Samaritans; or from *Seboim*, one of their cities, in the neighbourhood of Jerusalem.

The Sebuscans made a change in the times of celebrating the grand festivals of the year. They kept the Passover in the beginning of autumn, the feast of Pentecost at the end of the same season, and that of Tabernacles in the month of March. What gave occasion to this alteration was, first, the hatred which reigned between the Jews and the Samaritans: in the second place, as the Jews of the more distant parts must necessarily pass through the cities of Samaria, in their way to Jerusalem, this great concourse of people, at the time of preparing for the great festivals, was thought troublesome and inconvenient; for which reason, the Sebuscans celebrated those festivals at a different time of the year, when there were no Jews going up to Jerusalem.

SELEUCIANS. Disciples of *Seleucus*, a philosopher of Galatia, who, AUGUST. Har. 59. about the year 380, adopted the errors of Hermogenes, and those of Audeus, both of whom taught, that God was the eternal matter, that he had a body, and that he was the author of sin. He pretended, with the Valentinians, that Jesus Christ took a body only in appearance. He held, that the soul was only an animated fire, created by the angels; and that therefore men should be baptized with fire. He taught, that the pleasures of beatitude consisted in corporeal delights.

SIEGAKI.

KÆMPFER,
Hist. Japan.
l. 3. c. 5.

SIEGAKI. A religious ceremony, practised by certain mendicant or begging fryars of Japan, in behalf of the souls of the deceased. In this act of devotion, they take the branch of a green tree, called, in the Japanese language, *Famma Skimmi*, and therewith rub and wash several wooden chips and shavings, on which are written the names of such souls as they undertake to assist. During this action, they repeat a certain form of words in a faint, low, voice; by which means, they pretend, the souls receive a kind of purgation or purification. Such persons, as have a pious regard for the souls of their deceased relations and friends, make it their business to find out these Mendicants, and reward them for their trouble, by throwing them a piece of money on a mat, which is spread before them.

A. ROGER,
Relig. &c. of
the Bramins.
P. 1. c. 2.

SMAERTAS. A particular sect of the Indian Bramins, who are not distinguished by any exterior mark, and have very few followers among the common people: for, besides that they couch their doctrine under very mysterious terms, and speak of it in the most pompous phrase, that spirit of moderation, which they profess, is not very apt to engage the populace.

The distinguishing tenet of the *Smaertas* is, that *Vishnou* and *Eswara* are one and the same god.

GIRY'S Lives
of the Saints.

SNOWS (OUR LADY OF THE). A Romish festival, observed on the fifth of August, in honour of the Virgin Mary, surnamed *Our Lady of the Snows*.

The rise of this solemnity was as follows. In the pontificate of Liberius, a Roman nobleman, being old and childless, resolved, with the consent of his wife, to make the blessed Virgin his sole heir. The vow was made with much devotion; after which, the Virgin appeared to each of them in a dream, telling them, it was her's and her son's pleasure, that they should employ their goods, thus devoted to her service, in building a church to her on a certain part of the mount Esquiline, which they should find covered with snow. Accordingly, having found the place, they built a church there, called *St Mary ad Præsepe*, because the manger, which served our Lady as a cradle, was brought thither from Bethlehem. It is now called *St Mary Major*; and every festival-day, the memory of the miracle is revived, by letting fall white jessamin leaves in so artificial a manner, as to imitate the falling of snow on the ground.

LUTZEMB.
Catal. Hæret.
tit. *Soldini*.

SOLDINS. Certain Greek Schismatics, so called from their leader one *Soldin* a Greek priest. They appeared about the middle of the Vth century in the kingdoms of Saba and Godolia. They altered the manner of the sacrifice of the mass: their priests offered gold; their deacons incense; and their subdeacons myrrh; and this in memory of the like offerings made to the infant Jesus by the wise men. Very few authors mention the *Soldins*, neither do we know whether they still subsist.

DUPIN, Hist.
de l'Eglise.
Cent. xiii.
c. 4.

STADING S. The name of an infamous sect, that arose in Germany, about the year 1230, and distinguished themselves by the violences and cruelties, which they exercised against the Ecclesiastics.

These impious wretches worshipped Lucifer, and rebelled against God himself, believing that he had unjustly condemned that prince of darkness; and that one day Lucifer should be restored, and they saved with him. From hence they concluded, that we ought not to observe the commands of God: they abandoned themselves to all sorts of abominations, uttered dreadful blasphemies, and committed the most horrible impieties.

These heretics spread themselves in the bishopric of Bremen, and the confines of Friseland and Saxony, and, forming themselves into companies, massacred the Ecclesiastics and Religious, pillaged the churches, and committed numberless abuses. Pope Gregory IX exhorted the bishops, and great men of the country, to extirpate this impious race. The Archbishop of Bremen, the Duke of Brabant, and the Earl of Holland assembled troops, and attacked them, in 1234. Those Fanatics were defeated, and cut to pieces: 6000 of them were killed on the spot, and the rest perished several ways: so that very few of them were left, who were converted, and returned to their duty next year.

STANCARIANS.

STANCARIANS. The disciples of Francis *Stancarus*, professor of the Hebrew tongue, and a native of Mantua in Italy. This man had but little, if any, religion, and was perpetually rallying matters of faith. This rendered him suspected in Italy, and he was upon the point of being surprized by the Inquisition: whereupon he retired into Germany. The impiety of his expressions concerning the mystery of the holy Trinity made him odious to the Germans, who quickly obliged him to leave their country. He went into Poland, from whence he was driven out by the bishop of Cracow. Then he came into Prussia, where he taught the Hebrew language in the college of *Mont-Royal de Konisberg*. At the same time he spread his doctrines, which were a jumble of almost all the heresies that had ever infested the Church. But the tenet, which he most eagerly defended, was, that Jesus Christ was a Mediator, in quality of a meer man, and not in quality of man and God.

SPONDAN.
ad an. 1551.
n. 22.

Osiander opposed Stancarus; whence the disciples of the former were called *Antistancarians*. Stancarus formed a party, composed of all sorts of libertines; declaimed against the use of the Sacraments, and pronounced curses against the doctrines of Luther and Calvin. The bishops of Poland assembled Synods against him; and his error concerning the mediation of Christ was condemned by the sixth session of the council of Trent.

STERCORANISTÆ [*Lat.*] A name of reproach, given to those divines, in the IXth century, who affirmed, that the elements of the Eucharist, like all other food, were changed into excrement, and came away from the bodies of men.

DUPIN. Hist.
de l'Eglise.
Cent. ix. c. 7.

This was a famous controversy in that age, occasioned by some persons thinking it indecent to say, that the Eucharist was subject to the condition of other food, and that any part of it should go to the privy.

Origen was the first, who considered this question; and his decision is, that this food, which is consecrated by prayer, and by the word of God, passes into the belly, and thence to the privy, as far as regards the matter it is composed of, but not as to what it was made by prayer. The author of the sermon on the Eucharist, in the fifth volume of St Chrysostom's works, affirms the contrary. St John of Damascus espoused this opinion. Paschasius says, it is needless to disturb our selves about this question. Bertram maintains, that the invisible body of Jesus Christ cannot be subject to the condition of other food, but he believes the visible species are. Amalarius proposes the question, but does not decide it, and leaves us to consider, whether the body of Jesus Christ is taken up into heaven, or reserved in our body 'till the day of our interment, or exhaled in the air. Rabanus decides in the affirmative, that the elements of the Eucharist are subject to the condition of other food. But other authors have thought, this was not suitable to the dignity of the mystery, and that it was more reasonable to believe, that either the elements were annihilated, or preserved for ever, or that they were changed into blood and flesh, and not into humours or excrements. This is the opinion of the anonymous writer quoted by Eriger, and maintained by him as an infallible doctrine. Guitmond and Alger carry it yet further, and pretend, that the species of the Eucharist are never putrified or altered, though they seem to be so. This opinion, which was common enough in that age and the following, has since been rejected by the school-divines, who make no question, but that the eucharistical species may be corrupted, and changed into another substance.

CHRYST.
Serm. 38.

DAMASC. de
fide Orthod.
l. 4. c. 13.

MABILL.
Præf. 1. Sæc.
4.

Epist. ad
Heribal. c. 33.

GUIT. de
vera Euch.
l. 2.
ALGER. de
Sacram. l. 2.
c. 1.

S U W A. A Japanese deity, who is the god and protector of the huntsmen. All, who come to the pagod of *Surwa*, to pay their adoration to the god, are obliged to pass thro' a hoop, made of bambou, with a linnen cloth twisted round about it. As the province of Nanguesacque is under the more immediate protection of this deity, he is worshipped there with more fervency of devotion, than in any other province.

KAMPFER,
Hist. Japon.
l. 4. c. 4.

On the festival of this god, they form a grand procession. It begins with two sumpter-horses, both as white as snow. After these come several banners, standards, and colours, which are all hieroglyphics of the deity and his festival. Then follow devices of another sort; such as, a short and broad lance, all over gilt; a pair of large shoes; and some white paper, fastened to the end of a long staff; which last is an ensign of ecclesiastical jurisdiction. Two persons, hired for the purpose, carry

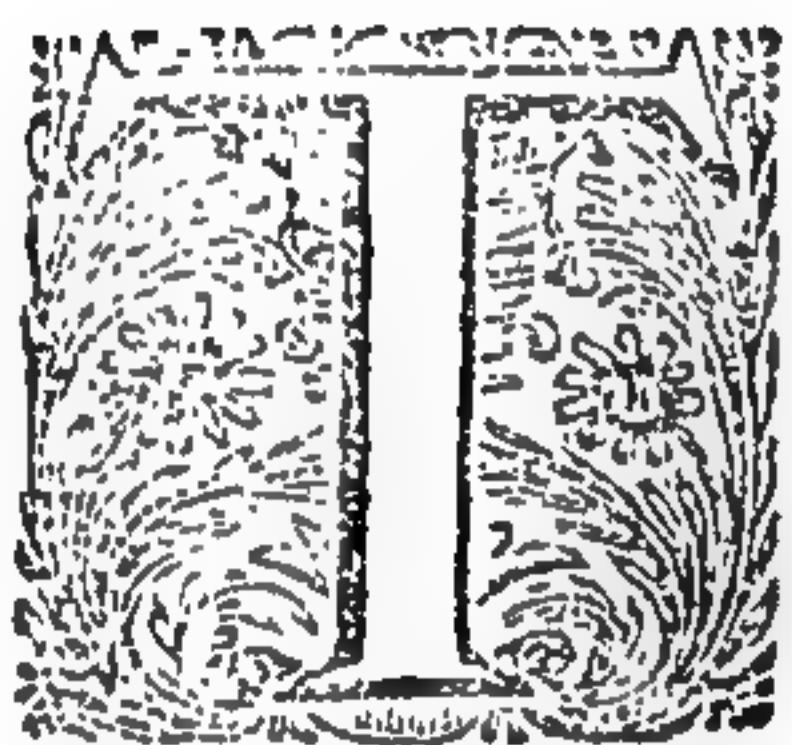
a large chest, and, during the proceffion, make charitable collections, which are thrown into the chest. Next follows feveral *Mikof*, or octogonal shrines, varnished all over, and carried on stools. The clergy follow on foot, attended by a great concourse of people. When they are come to the temple of *Suwa*, they take their places, and four deputies from the governor come and pay his compliments to the superiors.

Upon this occasion, they fet up a tent, made of bambou, and call it a temple. Here they place the image of *Suwa*, that he may be a fpectator of their public sports. The plainness of the temple represents the abject condition of the primitive Japanese. Dramatic performances make a considerable part of these religious shews, and the poets usually pitch upon some atchievement of the gods, for the subject of their drama's

T.

LEO of Modena, Cerem. of the Jews.

Exod. xxxiv.



LED. So the Jews call a white square veil, with which they cover their heads, during their prayers at the synagogue. The origin of it is derived from Moses, who, when he came down from the mount, covered his face with a veil, to hide it's dazzling splendor.

The *Taled* has strings and tassels, called *Zizith*. Each string has five knots in it, on account of the Pentateuch or five books of Moses. In putting it on, care is taken, that it hang before and behind: for a true Jew should be fortified and furrounded with the precepts of the Law, as with a rampart. When it is put on, in the morning, the wearer says, *Blessed be the Lord, who hath sanctified us by his Law, and ordained us to wear the Zizith*. Some, in repeating this benediction, kiss the *Taled*.

Some pretend, the Jews borrowed the custom of wearing the *Taled* from the Romans, who had it from from Æneas:

VIRG. Æn.
l. 3. v. 515.

Et capita ante aras Phrygio velamur amictu.

Each with a Phrygian mantle veiled his head.

DRYDEN.

S. THOMAS AQUINAS'S DAY. A festival of the Romish Church, observed on the seventh of March, in memory of that famous school-divine.

The Legends relate, that St Thomas Aquinas, praying in his youth with bended knees before the sign of the cross, and there falling asleep, thought he felt his loins fast bound by angels; from which instant he was never troubled with any lustful inclination.

CAMDEN,
in Coritani.

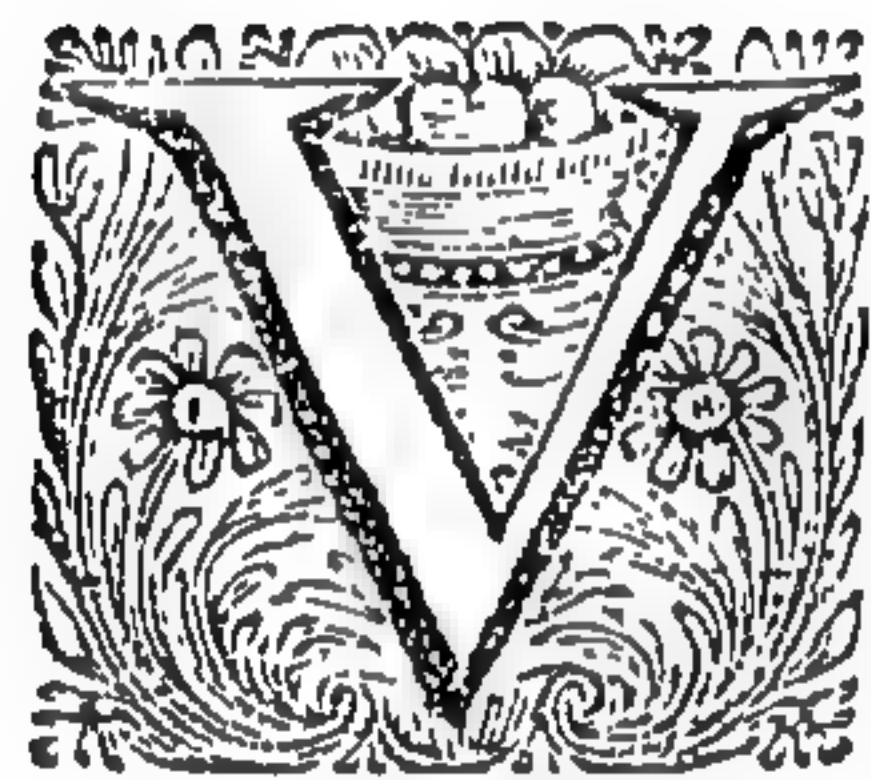
ST TIBBA. A saint, worshipped by the antient *Coritani*, or inhabitants of Rutlandshire, as the patroness or goddess of Falconry.

The Saxon annals tell us, St Tibba was buried at *Ribala*; and that Ælffi, abbot of Peterborough, took up her body, together with those of St Kynaburge and St Cyneswithe, and translated them all three to his monastery, where, in one day, he dedicated them to St Peter, the saint of the place.

T I - C A N. An idol, or false god, of the Chinese. He is considered as the supreme director of their treasures, and the dispenser of their riches. He is elevated on a very high altar, having a crown on his head, and a scepter in his hand, and gilt all over from head to foot. Eight ministers, gilt like himself, attend on him as his assistants. On the walls of *Ti-can's* temple are delineated the torments of hell, and the several punishments of the damned; and over them an inscription to this effect; *He who shall humble himself, and say his prayers a thousand times before this idol, shall be delivered from these torments.* PURCHAS.

T I E D B A I K. A monstrous idol of the Japanese. It is covered with gold and precious stones, and has the head of a wild boar, decked with a golden crown, set round with precious stones. To compleat it's monstrous figure, it has four hands, one holding a scepter, another a ring, the third the head of a dragon, and the fourth a flower. Embassies of the Dutch to Japan.

V.



A L E S I A N S. Christian Heretics, disciples of Valesius, an Arabian philosopher, who appeared about the year 250, and maintained, that concupiscence acted so strongly upon man, that it was not in his power to resist it, and that even the grace of God was not sufficient to enable him to get the better of it. Upon this principle he taught, that the only way for a man to be saved was, to make himself an eunuch. The Origenists afterwards fell into the same error; but it was Valesius, who gave birth to it. The bishop of Philadelphia condemned this philosopher, and the other Churches of the East followed his example. EPIPH. Hæref. 58.

The maxims of the Valesians were very cruel. They were not satisfied to mutilate those of their sect; but they had the barbarity to make eunuchs of strangers, who chanced to pass by where they lived. This heresy spread greatly in Arabia, and especially in the territory of Philadelphia.

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